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THE EXPERIENCES OF AFRICAN-BORN WOMEN FACULTY AND ADMINISTRATORS AT COLLEGES AND UNIVERSITIES IN THE UNITED STATES

A Dissertation

Presented to

The College of Graduate and Professional Studies

Department of Educational Leadership

Indiana State University

Terre Haute, Indiana

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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by

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May 2015

Keywords: African-born women, culture, structure, curriculum, policy

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ABSTRACT

The purpose of this study was to document the experiences of African-born women faculty and administrators at colleges and universities in the United States. The study explored the factors that motivated African-born women to immigrate to and extend their stay in the United States beyond completion of their education; factors they perceive as constraint on their quest for self-empowerment and identity as foreign students, college instructors, and/or administrators, and parents; and factors that have enabled them to adapt to their host culture and achieve their educational and professional goals even though they had to contend with multiple challenges associated with living in America as Black women. Eight women who are currently or previously serving as faculty or administrators were interviewed for this study. Participants were originally from Benin, Cameroun, Congo, Ghana, Mali, Nigeria, and Tanzania. Six of them were faculty and three were administrators. Ten themes emerged from the study: family-centered cultural orientation, multicultural perspectives, dealing with transition and culture shock, preservation of cultural heritage, American higher education culture, American higher education structure, American higher education curriculum, American higher education policy, limited leadership opportunity for African-born women, and alumni loyalty. The participants expressed reservations about the status quo and want to see significant improvement in diversity policy and practices on their respective campuses that will yield substantive outcomes for all stake holders, including foreign students, foreign-born faculty and administrators. The study concluded by recommending inclusive dialogue and communication, comprehensive policy

process; broad leadership structure, and wide-ranging mentoring programs as steps that can enhance the experiences of African born faculty and administrators at colleges and universities in the United States.

ACKNOWLEDGMENTS

As someone who is privileged to have been born into a spiritual culture, I have to begin by giving "All Glory to the Hands that hold the Universe." As my Igbo people would say, *otito dili Chineke* (glory be to God), e*kene dili Chukwu* (thanks be to God), *Olisa emeka* (God has favored me), *Chukwu nwe uba* (God is the source of human progress). I am immeasurably grateful to God for guiding my footsteps thus far and for the opportunity to write a doctoral dissertation.

I would like to thank my mentor, advisor, and dissertation chair, Dr. Mary Howard-Hamilton, for her exemplary devotion to helping her students, through sustained advocacy and selfless action, to actualize their dreams. I am profoundly grateful for your wise counsels, care, guidance, encouragement, and support throughout my doctoral studies. Thank you for suggesting the topic, for taking time to review every bit of this dissertation, and for your invaluable feedback. Thank you so much for teaching me how to be a good educator, a good mentor, and a good advocate. I would also like to thank the rest of my committee members, Dr. Kandace Hinton, Dr. Taiwo Ande, and Dr. Valerie Grim, for your suggestions, your time, and your support.

I would like to thank the rest of the professors, professional staff, and administrators in the Department of Educational Leadership and Higher Education Program at Indiana State University, Terre Haute, who taught me and supported me during my doctoral program. I am particularly grateful to Dr. Joshua Powers, Dr. William Barratt, Rhonda Beecroft, and Karen

Buchholz. My gratitude also goes to the cohort 13 members who started the program with me and offered encouragement to each other: Andrea Welch, Christine Martinez-Lebron, Danette Coughlin, Jung Joo Moon, Joe Zachery, Michelle Drapes, Rhonda Taylor, Scott O'Daniel, Tony Thomas, Yi Lin, and Zachariah Matthew. I am also grateful to the three educators who gave me an opportunity to shadow them during my internship experience: Dr. James O. Smith, former Vice Chancellor of Academic Affairs, Ivy Tech Community College, Bloomington, Indiana; Dr. Kevin J. Jones, former Dean of Academic Affairs, Ivy Tech Community College, Indianapolis; and Dr. Pam Freeman, former Associate Dean of Students, Indiana University, Bloomington.

My special thanks to Pam Freeman who accepted to edit this manuscript within a short notice. You have always been a dear friend of the family and we appreciate you so much. I am very grateful to Judy Barnes who helped with formatting this manuscript and made sure it was a quality work before it was submitted to my department. Judy, I appreciate you so much.

I am grateful to my former colleagues and friends at the University of Northern Colorado (UNCO), Greeley, Indiana University, Bloomington, and Washington State University, as well as other friends who mean so much to me and my family: Deb Hutton, Eric Love, Renee A. Thomas, Marianne Dinges, Mary Adams, Doug Bauder, Melanie Castillo Cullather, Lillian Casillas-Origel, Dr. Yolanda Trevino, Jolivette Jessica Anderson-Douoning, Yolanda Zepeda, Mary E. Tourner, Dr. John H. Hanson, Professor Beverly I. Moran, Dr. Richard McKaig, Sarah Nagy, Tim Stockton, Sandy Britton, Rabbi Sue Silberberg, Christopher Viers, Dr. James Mumford, Omorarukhe John Iruoje, Dr. Patrick O'Meara, Jo Basey, Tiana Williams Iruoje, George Junne, Elaine Schmidt, Sandy Kobel, Theresa Solis, Sally Jones, Diane Bolden-Taylor, Jean Ann Smith, Rae Yamanaka, Sue Dahmen, Marsha Yim, Susan Ferguson, Alice Spritzer,

Jennifer Yoshikawa Tamashiro, Diana Porter-Guhin, Cathy Jasmer, Nancy Collins-Warner, Dr. Beth Prinz, Sharon Morgan, and a host of other people I may not remember.

I could not have done this without a lot of encouragement, prayers, and support from my family in Nigeria, USA, and Europe to reach this milestone in my life, and I am deeply grateful. I would like to thank my parents, Nweke Samuel Akpu and Akunkwo Obijele Victoria Akpu, who instilled in me the appreciation for life, hard work, persistence, discipline, and love for education. You taught me to believe in myself and my family. On your shoulders I stand. I love you both very much. I am equally grateful to my brothers, Emeka Charles Akpuenika, Chinweuba S. Akpuenika, Cyril C. Akpuenika, and Friday B. O. Akpuenika for their love and support.

I would like to thank my spouse and friend of over 30 years, Osita G. Afoaku, who read and critiqued every line of this work with care and love. Thank you for being a special friend, spouse, father, and motivator over the years. I am happy our paths crossed, and I thank God for allowing us to embark on this spiritual journey together. I would like to thank our children, Mmachukwu, Nzubechukwu, Onyinyechukwu, and Amalachukwu who through their love, sacrifice, and support have encouraged me over the years. Each of you enriched my life in very special ways, and I thank you for your love and support despite my inability to give you all the attention you deserved due to the demands of my job and academic work. Each of you is a blessing to me.

My thanks also to my extended family members, relatives, and friends who supported us over the years through their prayers, phone calls, personal visits, material gifts, etc. Mgbeayaeliaku Roseline Ekweozor, Ichie Nwaforenyi Chidume, Oliaku Chidume, Ogonwanyi Tina Idoko, Chinedu Akpuenika, Mrs. Uju E. Ezekwesili Onor, Osita Chizoba, Dr. C. M.

Churchill, Dr. Alan V. Comedy, Christopher Muokwue, Dan Afoaku, Doi Mbanefo, Edozie Akpu, Ignay Nwene, Chidinma Nwene, Chinenye Odionye, Daniel Helton, Izunwanne Nwene, Dr. & Mrs. Kerian and Pat. Ikwuakor, Dr. Ogugua D. Anunoby, Dr. Agber Dimah, Greg Nebeolisa, Carol and Ernest Oguejiofor, Uju Ibeh, Nkiru and Frank Okonkwo, Dr. and Mrs. Okwy and Uzo Anya, Augustine and Angela Ezekwesili, Ndubisi T. and Ebele L. Odenigbo, Eric Love, David and Shwaye Mfitudinda, Rev. Fr. Jude Orakwe, Dr. Nkechi E. Mbanefo, Okey P. Nwafor, Herrick and Diane Garnsey, Sunny Ray Aniekwena, Okey Akpuenika, Ogonna Akpuenika, Dr. Asopuru Okemgbo, Rev. Dr. Matthew Uche Obiekezie, Oby and Chuma Nwankwo, Theresa and Raphael Ogbo, Peter and Christy Ogbo, Mr. John Chike and Mrs. Christiana Nkolika Olisa, Mr. Emmanuel U. and Mrs. Uloma A. Ughanze, Dr. Abdul Salau, Mrs. Mary Udobi Nnadi, Rev. Fr. Emmanuel Udoh, and a host of other family members.

Last and not the least, I would like to thank the eight African-born women faculty and administrators who took time out of their busy schedules to participate in this study. Thank you for sharing your stories with me and for your selfless support. I can hardly find enough words to express my gratitude to you. I am also grateful to my dissertation peer de-briefers, Dr. Alwiya Omar, Rev. Dr. Austin C. Okigbo, Dr. Henry K. Wahkungu, and Dr. Tony J. Thomas, who agreed to read the final draft and made suggestions at short notice. Thank you for enriching this work with your expertise and very helpful suggestions.

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CHAPTER 1

INTRODUCTION

This research explored the experiences of African-born women faculty and administrators at colleges and universities in the United States. The study focused on the opportunities these women have in the system. It also explored the challenges confronting these women due to race, gender, class, ethnicity, culture, structure, curriculum, policy, and politics of the American higher education system.

It is important to note that even though the history of American higher education spans almost four centuries. Starting with the founding of the first colonial college in 1636, Harvard was established exclusively for the training of White clergy men (Brubacher & Rudy, 1997; Rudolph, 1990; Thelin, 2004). As Rudolph (1990) rightly noted, "Higher education in America began with Harvard" (p. 3). Brubacher and Rudy (1997) added that Harvard and the subsequent eight colonial colleges were influenced by Oxford and Cambridge. The pioneers of those colonial colleges did not have women and minorities as part of the new organization.

In this era of globalization, diversity, and inclusion, the American higher education institutions have continued to be part of the global village by attracting students and professionals from all over the world. Although some international students leave the United States after graduation, others decide to explore employment opportunities after completing their studies. There are a number of reasons why former international students decide to stay in the

United States (Alfred, 2004; Mberu & Pongou, 2010; Ojo, 2004). Those who stay in the United States may want to do so because of political and economic instabilities in their home countries (Mberu & Pongou, 2010). This is a problem that has become a reality for many African countries since the end of colonialism. Others stay to become part of the American Dream. As a country of immigrants and the biggest political and economic power since World War II, the United States provides opportunities for people born and raised outside of the country (Morgan, 2008). Also, some immigrants do stay because they came to the United States to join a family member or to join their families. Since the 1980s, the United States admits about one million legal immigrants each year (Bonser, McGregor, & Oster, 2000). Most of the immigrants come from Latin America and Asia.

Statement of the Problem

The number of Africans migrating to the United States has increased in the last 25 years (Takougang, 1995). Due to the size of the African continent and the fact that African countries had been colonized by European countries, many African-born women migrated to the United States between the 1970s and 1990s to obtain an education or to join their families or spouses (Alfred, 2004; Geleta, 2004; Ifedi, 2008). These women pursued their educational goals, and today many of these women have graduate and professional degrees in many areas of studies. Some of them work at colleges and universities in the United States. These women are also alumni members of the diverse colleges and universities all over the United States. In fact, many American colleges and universities have awarded undergraduate, graduate, and professional degrees to thousands of African-born women (Bagayoko, 2003; Moyo, 2004; Obiakor, 2003; Ojo, 2004).

A good percentage of these African-born women attended college in the United States as international students (Geleta, 2004). Some of them had attended college or university in their home countries before migrating to the United States and some of these women came to the United States with high school diplomas and went through the American higher education system. Some had attended college in their native countries and had gotten more college education since migrating to the United States (Moyo, 2004; Nkabinde, 2004). Terzian and Osborne (2011) noted that international education has been a big industry for the American higher education institutions since 1946 when President Harry Truman signed the Fulbright Act into law. This new educational policy opened the door for international students from all over the world to come and study at American colleges and universities (Terzian & Osborne, 2011).

The diverse cultural backgrounds of African-born women faculty and administrators can be assets to American higher education organization for a number of reasons (Ande, 2009; Gurin, Dey, Hurtado, & Gurin, 2002; Ifedi, 2008). First, they speak two or more languages. They are also products of the academic culture of their native countries, as well as that of the United States. By virtue of their diverse cultural, academic, social, and professional backgrounds and experiences, they can assist various institutions with leadership, curriculum review and change, internationalization projects, and in reframing the organization (Ande, 2009; Bolman & Deal, 2008; Ifedi, 2008; Morgan, 2008).

Although the world increasingly is becoming a global village, and the United States has been established as a country of immigrants that continues to attract people from all over the world, its higher education leadership and employee make-up does not reflect the same level of internationalization (Ande, 2009; Delgado & Stefancic, 2012; Glazer-Raymo, 1999). With globalization as the center piece of politics, education, health, and economy, it is expected that

the world would have become a global village, benefitting from individuals with different tribal, ethnic, racial, cultural, gender, class, sexual orientation, and age identities. Globalization should have fostered relationships between various countries around the world on multi-levels, both bilateral and multilateral. It should have encouraged interdependency by breaking down cultural, political and geographical barriers. However, this has not been the case for most immigrants to the United States. For the African diaspora, globalization is about deculturalization, transformation, and segregation (Ande, 2009; Ifedi, 2008; Lambert, 2010; Massey & Denton, 1993; Spring, 2010).

Some African-born women faculty and administrators in the United States have had diverse experiences that have not been sufficiently documented and understood. This could improve since colleges and universities are increasing the number of minority faculty and administrators in the United States. However, these women are still experiencing racism, sexism, and other kinds of exclusion. American higher education needs to understand the experiences of African-born women faculty and administrators and pay attention to this population. They should show better interest and understanding in their lived experiences. This study highlights those experiences and creates awareness that could foster communication in college and university communities.

Purpose of the Study

The purpose of this study was to document the experiences of full-time, African-born women faculty and administrators at colleges and universities in the United States. The research also explored the intersections of race, gender, class, and ethnicity, and the opportunities and constraints available or limiting this group of professionals. Finally, the study explored the impact of shared governance, internationalization, and globalization with regard to the

recruitment and retention of African-born women faculty and administrators at colleges and universities in the United States.

Research Question

The following research question guided this study: What are the experiences of African-born women as faculty and administrators at colleges and universities in the United States?

Significance of the Study

This study is significant for a number of reasons. It helps to explain "the opportunity higher education could be missing due to the lack of, or underuse of, international people in leadership positions" (Ande, 2009, p. 8). Although some African-born women are employed by the various American colleges and universities, this study highlights the experiences of these faculty and administrators at colleges and universities in the United States which hitherto have not been well understood.

Although the number of minorities in higher education leadership is increasing (Ande, 2009; Ifedi, 2008), many colleges and universities are still lagging behind with regard to hiring, mentoring, tenure, promotion, and retention of African American women and their African cousins (Allen & Haniff, 1991; Ande, 2009; Ifedi, 2008; Kaplin & Lee, 2007; Moody, 2004; Smith, Altbach, & Lomotey, 2002). This study adds to the wealth of discussions on race and gender relations in colleges and universities in the United States. The study also sought to shed light on the potential roles diversity plays in defining the quality of academic leadership at colleges and universities in the United States. Both American and international students will benefit from the employment of more international professionals at various colleges and universities around the country. Several scholars have argued that there is always a correlation

between diversity and success on the part of the students and the employees (Dawson-Threat, 1997; Flowers & Shuford, 2011; Howard-Hamilton, 1997).

Explanation of Terms

African-born women are those women who were born and raised in any of the Black African countries and who completed high school or college prior to migrating to the United States.

Curriculum refers to subjects that are studied or prescribed for study in a school. The American higher education curriculum refers to subjects taught at colleges and universities in the United States.

Exclusion is the tendency to discriminate against someone or members of a group due to such things as age, gender, race, ethnicity, socioeconomic status, and accent.

Experiences refer to issues or situations encountered by African-born women educators at their port of entry into the United States and in the course of their struggle with transition, their years as international students, and throughout their employment as higher education professionals in the United States. Specifically, it includes their experiences in trying to blend into the dominant European American culture, combining their responsibilities as wives, parents, international students, and higher education professionals.

Marginalization is the tendency to treat a person or members of a human group in ways that exclude them from participating fully in an organization.

Racism means discrimination against someone on the basis of his or her skin color.

Organization of the Study

This study is organized into six chapters. In the first chapter, I provide a brief history of the American higher education system. I also include a discussion of the problem statement,

purpose of the study, the research question, significance of the study, and how the study was organized.

Chapter 2 reviews scholarly literature on the impact of race, gender, class, and ethnicity on American higher education policy, structure and culture, with particular focus on the experiences of Black women at colleges and universities in the United States. The chapter also details the conceptual frameworks that guide the study. The literature reviewed covers issues relevant to the experiences of participants in the study, such as the cultural background and experiences of African-born women, organizational policies, structure, and relationships.

Chapter 3 focuses on the research methodology. The chapter begins with an explanation of why the qualitative research design is suitable for the study. It also discusses the two qualitative methods used in the study, including the phenomenological and case study methods. In addition, it explains in detail the participant selection process, measures taken to protect each participant's identity, data collection, semi-structured interview process, and data analysis. In this chapter, I also explain my role as the principal investigator, the steps that were taken to safeguard the research from my personal bias, and a personal statement.

Chapter 4 describes the stories from the semi-structured interviews of the eight participants. Each participant's story briefly mentions her life in Africa before migrating to the United States, life as a student in the United States, and life as a higher education professional in the United States. All stories focus particularly on participants' transition to life in their host country, educational experiences, and professional experiences as faculty and administrators. The chapter also documents the participants' stories on the challenges faced by African-born women educators due to the exclusionary culture, structure, curriculum, and policy of American higher education.

Chapter 5 documents the emergent themes and subthemes from the participants' stories or experiences. These themes and sub-themes include family-centered cultural orientation, multicultural perspectives, culture shock and dealing with transitional challenges, preservation of their cultural heritage, American higher education culture, American higher education structure, American higher education curriculum, American higher education policy, limited leadership opportunity for African-born women, academic advising, and alumni loyalty.

Chapter 6 presents the conclusion of the study. It discusses the issues confronting this population and offers recommendations to colleges and universities on how to enhance the experiences of African-born women faculty and administrators in the United States. The chapter also identifies future research in the area and implications for institutions and African-born women.

CHAPTER 2

LITERATURE REVIEW

The purpose of this study was to document the experiences of African-born women faculty and administrators at colleges and universities in the United States. The study explored the factors that motivated African-born women to immigrate to and extend their stay in the United States beyond completion of their education; factors they perceive as constraint on their quest for self-empowerment and identity as foreign students, college instructors and/or administrators, and parents; and factors that have enabled them to adapt to their host culture and achieve their educational and professional goals, even though they have had to contend with multiple challenges associated with living in America as Black women.

This chapter begins with a brief history of Africans' high interest in education. It discusses discrimination based on gender and race, lack of mentoring programs, curriculum exclusion, tenure, and promotion. It also discusses oppression theory, critical race theory, Black feminist theory, leadership and relevant leadership theories, organizational theories in higher education, organizational politics and policy, perspectives of African-born women at colleges and universities in the United States, and organizational culture, structure, and relationships. Other subtopics discussed in the chapter include the cultural background and experiences of African-born women, diverse faculty in the 21st century, a history of international faculty at colleges and universities in the United States, international women in the American higher

education system, reasons African-born women migrate to the United States, factors affecting their decisions to stay, the implications for their home countries and families, the challenges for adjusting in the United States, and preservation of their culture.

Historically, Africans have been known to place a high premium on education (Clarke, 1998; Diop, 1974). University of Sankore, Timbuktu, in the ancient West African Songhai Empire was a great center of learning until it was destroyed in 1591 by Moroccan invaders (Clarke, 1998). According to Henry Barth, Askia the Great of the Songhai Empire had built and supported great intellectual centers and systems of banking and credit in the ancient cities of Gao, Walata, Timbuktu, and Jenne (Clarke, 1998). Songhai, along with other great civilizations of Africa was destroyed by European colonizers who subsequently introduced Western education to the continent (Spring, 2010). Notably, due to the patriarchal and sexist character of European colonialism which discriminated against women in virtually every sphere, African girls and women were not allowed to attend school in large numbers until the post-independence era.

As stated earlier, the purpose of this study was to explore the experiences of African-born women faculty and administrators at colleges and universities in the United States. Some of these women have attended colleges in at least two continents—Africa and North America. In some cases, the women studied in other continents like Europe, Australia, Asia, Central and South America. So, these women are potential great assets for their prospective employers because of their broad academic and professional experience and their multicultural and multilingual backgrounds. The study explored opportunities and constraints for faculty and administrative positions at colleges and universities in the United States for African-born women immigrants (Ande, 2009; Ifedi, 2008; Lee, 2004; Moyo, 2004). Apart from a career in American higher education, African-born women professionals also can be found in other professions, such

as health, corporate America, K-12 educational system, engineering, and architecture (Carrington & Detragiache, 1999). Like their male counterparts, African-born women are hardworking people who have a lot of talents and professional competence (Glazer-Raymo, 1999; Gregory, 1999; Kouzes & Posner, 2003; Ojo, 2004). These women and other immigrants are visible contributors to the American educational and economic systems (de Haas, 2006; Mberu & Pongou, 2010; McCabe, 2011; Open Doors, 2011; Wilson, 2003).

It is evident that unstable political and economic conditions on the continent have discouraged some African-born women professionals from returning to their native countries. Hence, African scholars who used to go home as soon as they completed their studies abroad have been settling down in the United States and other parts of the world (Chabal & Daloz, 1999; de Haas, 2006; Mberu & Pongou, 2010; Mohamedbahi, 2011). African women educators who decided to settle down in the United States want to take advantage of the resources available in the United States higher institutions, such as efficient library systems, science and language laboratories, technology, well developed student affairs programs and services, academic advising, career development services, alumni affairs, international affairs, culture centers, academic support centers, residential programs and services, and various colleges and schools (Ande, 2009; Ifedi, 2008).

African-Born Women in American Higher Education System

Although Black women have been part of the American higher education since they were legally allowed to do so, most of them have not had positive experiences with the system (Ojo, 2004). Obiakor (2003) dedicated a poem to Africana women educators whom she described as being invisible because they are ignored by their White colleagues. In other words, the contributions of Black women receive little attention in the racist and Eurocentric institutional

environments of American higher education. According to Obiakor (2003), their only option is to stand up for their freedom. This is a reality Black women have had to deal with because racism is ingrained in the American society. Like their counterparts from other third world countries, the situation of African-born women educators in the United States is compounded by the fact that higher education in their home countries is seriously underfunded and underdeveloped due to civil war, corruption, mismanagement, misplaced priority by national governments, or any combination of the above ills (Mberu & Pongou, 2010).

African-born women faculty and administrators in the United States face everyday reality of students and colleagues complaining about their accent (Ifedi, 2008). Yet, they continue to make contributions to their disciplines or departments (Abebe, 2003; Alfred, 2004; Geleta, 2004; Gwalla-Ogisi, 2003; Nkabinde, 2004; Obiakor, 2003; Ojo, 2004; Uzoigwe; 2003). These women are responsible not only for teaching classes, they also engage in research and community service, as well as mentor students and other minority women (Bagayoko, 2003; Ifedi, 2008; Middaugh, 2001). Furthermore, many of them frequently serve as advocates for minority and female students and provide a support network to colleagues (Ifedi, 2008).

Discrimination Based on Gender and Race

As Ojo (2004) stated, "Although both male and female immigrants experience difficulties as they settle in another country, my personal experience and interaction with other immigrants reveal that women often experience difficulties that are not shared by men in similar situations" (p. 79). Gender plays critical role in making a difference between the experiences of men and women in a similar situation. By virtue of being men in a sexist society, Black men have some advantage over women in the way the system treats them. For example, students and colleagues who are prejudiced may not behave in the same disrespectful way toward a Black male professor

or administrator as they would treat a Black female faculty or administrator. Even though some of these women work as hard as their male counterparts, they are not often recognized at the same level as the men (Hondagneu-Sotelo, 1996; Kupo, 2010).

African-born women and other minority populations in the American higher education system deal with both overt and covert racism in their career. Yet, like other marginalized groups, they are making themselves more visible by breaking their silence through their scholarship (Gahungu, 2011; Lewis, Chesler, & Forman, 2000; Obiakor, 2003; Walker, 2009). Gwalla-Ogisi (2003) concurred by arguing that institutionalized racism, unfair evaluation, marginalization, and invisibility make Black women powerless in what most of their European counterparts would see as the greatest profession (Miller, 2005). Often, the minority women in the profession have stories of woes about their experiences. Gahungu (2011) noted that although the United States maintains significant presence in almost every country and world region, Americans care very little about world affairs. As a result, they are often unable or ignorant about how to relate to foreign-born Americans. This is why many American students complain about the accent of foreign-born professors, despite the reality that many languages have a wide variety of dialects, and there are as many accents as different human groups that speak a given language (Ifedi, 2008).

Walker (2000) provided insightful analysis of the irony of the historic *Brown v. Board of Education* which, in her view, merely resulted in "a second-class integration" (p. 269). She faulted the United States for failing to reform its educational system with the intent of creating a welcoming environment for all or an educational arena where no group should feel like second-class citizens. Similarly, Spring (2010) argued that American education from kindergarten through college is about deculturalization of women and minority groups to the extent that it was

originally designed to promote European American cultural values and Western civilization. Considering the fact that the United States was culturally diverse at its inception, it should have been an inclusive society in every sphere of national life from the beginning (Cuyjet, Howard-Hamilton, & Cooper, 2011; Spring, 2010).

Lewis et al. (2000) argued that the false notion of colorblindness which was propagated over the years at predominantly White institutions (PWIs) has only helped sustain inequality and racial harassment to the detriment of intragroup relations. Among other issues, inadequacy or lack of mentoring programs, salary inequity, and politicization of tenure are serious impediment to professional advancement of minorities and women in American higher educational institutions (Glazer-Raymo, 1999; Gregory, 1999; Ifedi, 2008; Kaplin & Lee, 2007; Marcus, 2007; Modica & Mamiseishvili, 2010; Van Ummersen, 2000).

Lack of Mentoring Program

An extended orientation program for new employees and good mentoring program would help reduce the feeling of marginality if it is encouraged by institutions as part of recruitment and retention efforts for women and minority faculty and administrators (Abebe, 2003; Blackwell, 1988, 1989; Gwalla-Ogisi, 2003; Moody, 2004; Ukpokodu, 2003). Moody (2004) noted that "the senior, power-holding mentor and his/her pre-tenure mentee, who will be considerably less powerful but eager to learn the rope" (p. 129) be encouraged or supported in a professional mentoring program. The author is suggesting that a mentoring program that enjoys robust institutional support and better strategies would help women and minority faculty become more successful. Good mentoring relationships would promote trust and a positive work environment and help women and minority faculty and administrators avoid the failure trap. An efficient

mentoring program benefits academic institutions by enabling successful recruitment and retention of diverse employees.

Williams (2001) provided extensive discussion on the importance of mentoring programs for women of color and minorities at colleges and universities in the United States. Johnsrud (1993) argued that as groups that traditionally experience severe marginalization, minority faculty and administrators have a strong interest in collaborating with people who can relate to their history and experience. Johnsrud further stated that young minority professionals seek out senior minority professionals to help prepare them to learn how to survive in the system. Although some institutions make conscious efforts to recruit, retain, and graduate minority students, a good number of American colleges and universities fail to make the connection between the recruitment and retention of minority students and the recruitment and retention of minority faculty and administrators (Blackwell, 1988, 1989). As argued by some, to the extent that Black students are not given the opportunity to participate in supportive mentoring relationships or similar informal social and educational networks, there is a good chance that such a gap in their educational experience could have a negative effect on their future professional and career advancement.

Research on the professional experience of Black women on PWIs showed that due to the severe marginalization of Black women, they are very unlikely to participate in a mentoring relationship. Takaki argued that ignorance on the part of European Americans has continued to bolster institutionalized racism in America (Taylor, Gillborn, & Ladson-Billings., 2009). In the author's words, "few U.S. schoolchildren (or their teachers) know much about U.S. slavery, or the genocide carried out against Native Americans" (as cited in Taylor et al., 2009, p. 7). It is ironic that the United States touts its democratic values, but is yet to acknowledge the genocides

that occurred in its history. Other scholars have written about European American ignorance about the experience of people of non-European descent and proposed dialogue as the solution (Freire, 2009; Lewis et al., 2000). This may shed light on why some institutions do not provide resources needed for good mentoring programs (Blackwell, 1989), as they deem it a waste of resources. The problem is worse because even when some institutions want to support a mentoring program for minority women, they may not have many senior minority women and faculty who can serve in the program because of not having intentionally recruited them (Nkabinde, 2004). To make matters worse, some European American faculty victimize minority faculty for mentoring junior faculty members during tenure and promotion (Blackwell, 1989).

Curriculum Exclusion

There is a common view among scholars that the nature and role of curriculum in American higher education has been a major contentious issue (Altbach, Lomotey, & Rivers, 2002; Darling-Hammond, Williamson, & Hyler, 2007; Poeske, Stober, Dyson, & Cheddar, 2005; Spring, 2010). From a comparative perspective, the curriculum for kindergarten through college is narrow, and this is considered to be one of the challenges facing American higher education in the 21st century. In their review of the history of the curriculum debate, Darling-Hammond et al. (2007) noted that this issue dates back to the days of W.E.B. Du Bois, who in 1949 argued that African Americans were aware of the importance of an inclusive curriculum and the kind of education they needed in view of their experience of the past 300 years. Scholars understand the impact of curriculum on the social, political and economic order of the American society (Anderson, 2002).

Unfortunately, as stated by Cohen (1990), individuals who have direct control over the curriculum in American public schools have a tendency to exclude the works of curriculum

scholars as well as ignore the wishes of students and teachers for a democratic curriculum. He further notes three factors driving curriculum design, which include standardized tests, acculturation, and school reform agendas. Even though the process is not subjected to political scrutiny, the product is forced upon women and minorities. Thus, curriculum is a political issue which is older than educational research in America (Cohen, 1990).

This debate revolved around four sets of values that help students understand past events, relate to current issues, and recognize problems in a democratic society. The question is, how inclusive are the American values? Do all Americans agree on these values? Do these values reflect the diversity of the American population? Spring (2010) maintained that academic curriculum in America is designed to acculturate or make people of non-European descent assimilate into its mainstream value system. He asserted that the experiences of women and minorities intentionally have been excluded from the American curriculum, although effort is focused on promotion of Western civilization across America and indeed the world.

Poeske et al. (2005) noted that some scholars want the exclusive or hidden curriculum to remain as it is, although others want the traditional curriculum reformed to include the history, experiences and contributions of all Americans. The traditionalists or conservatives contend that the current curriculum is good as it is because it encourages competition, individualism and authoritarianism which are European American values. Yet, they suggested that this curriculum is "value-free and apolitical" (Poeske et al., 2005, p. 45). Meanwhile, although school administrators complain that this curriculum promotes extreme individualism and meritocracy, they blame people who fail to blend in and succeed. Against this backdrop, critical theorists have raised useful questions about what is taught in American schools, and the traditional curriculum is currently under scrutiny. They propose a curriculum that enables students to view

reality through the lenses of justice, critique, and care. They further point out that ethnic and minority programs which were created as a result of student protests of the 1960s and 1970s for broader curriculum always have been marginalized and poorly funded (Austin, 1975).

Tenure and Promotion

Tenure and promotion are two important issues for women and minority faculty and administrators. Achieving tenure and promotion is a more difficult task for people who have been historically considered as outsiders (Allen, Epps, Guillory, Suh, Bonous-Hammarth, & Stassen, 2002; Freire, 2009; Spring, 2010). If members of some groups are relegated to the background because of their race, gender, and/or the nature of their faculty appointment, the same system is likely to work toward keeping them outside in order to maintain the status quo. Tenure is about academic freedom and job security (Bess & Dee, 2008; Kaplin & Lee, 2007), and as a result, the marginalized groups are not expected to achieve this easily. Allen et al. (2002) further observed,

> The hierarchy, which favors men over women and Whites over non-Whites, typically penalizes faculty who are Black and female. Women professors and African American faculty are less likely to be tenured, spend more time on teaching and administrative tasks v. research, are located at less prestigious institutions, and have lower academic ranks compared to their White male peers. (p. 189)

H. N. Shapiro (2006) discussed how the structure and culture of the American higher education system are problems for the organization. Having participated in the tenure and promotion process as a senior administrator for many years, the author lamented that higher education may not be able to transform itself from a teaching culture to a learning culture. Shapiro that there is a problem with the faculty reward system. Marcus (2007) noted that many

women faculty and administrators are compelled to choose career and forfeit family, as trying to combine family with successful career may be unrealistic. As an African woman faculty rightly noted, when someone is a full-time temporary professional, the person is highly marginalized, as both the students and faculty tend to treat him/her as an outsider or a passer-by (Nkabinde, 2004). It is a common experience among African immigrants to be underemployed, underappreciated, and underpaid, as they are treated as tokens in the America higher education system. On the other hand, the less fortunate ones can only find unskilled jobs which are not related to their training and experience (Beoku-Betts & Njambi, 2005).

Notably, unlike their male counterparts, most Black women immigrants tend to put their families first. This is an added pressure to these women, thus making an already difficult career even more difficult. These women face the additional challenge of their White colleagues not recognizing their research because they did not publish in the Eurocentric journals or the professional juried journals (Obidah, 2001). Nevertheless, White faculty and institutions have continued to make tenure and promotion requirements very Eurocentric, and marginalization of minority and Black women faculty continues (Aman, 2003; Moyo, 2004). This state of affairs calls for change in the American higher education culture. If the American higher education system will continue to play a leadership role in the world, it is time to address the issue of faculty bullying on the part of both instructional and non-instructional faculty. Some campuses currently use alternative dispute resolution to tackle such issues in order to cut negative publicity and expensive legal battles (Schmidt, 2010).

Oppression Theory

The United States has been a country of immigrants and indeed a great country, but it has also been known for racial crisis in its higher education system (Altbach et al., 2002; Anderson,

2002; Bowman & Smith, 2002; Villalpando & Bernal, 2002). Hence, the oppression theory was relevant to this study. Freire (2009) shed light on the intersection of class, race, and gender by stating that "what is important is to approach the analysis of oppression through a convergent theoretical framework where the object of oppression is cut across by such factors as race, class, gender, culture, language, and ethnicity" (p. 15). He further argued that education is an instrument of the oppressive system, as the curriculum is used to acculturate the non-European populations in the United States and other parts of the European empire. For instance, he noted that the curriculum is narrow and watered down, so the oppressed peoples do not have any kind of input in what they should be taught. He creatively compared the educational system with a banking system by arguing that "in the banking system of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing" (Freire, 2009, p. 72). The oppressors design the institutional culture and curriculum they want the oppressed to abide by and learn in order to survive in the system. The oppressed is marginalized by the system and is expected to quietly learn survival strategies or leave the institution (Delgado & Stefancic, 2012; Gregory, 1999; 2004; Valian, 2004).

Although the system was designed by individuals who occupy the upper echelons of the higher educational system, minorities and women are expected to fit into that system, even though they are isolated, marginalized, and treated like outsiders, and their work would not be recognized by their colleagues (Gregory, 1999; Ifedi, 2008; Howard-Hamilton & Hinton, 2011; Nkabinde, 2004). Minority and women faculty and administrators have broken their silence by describing their experiences in the academe.

It is noteworthy that Freire (2009) suggested that solutions to oppression should include dialogue and love. He expressed his belief in the power of dialogue when he stated that

> the correct method for a revolutionary leadership to employ in the task of liberation is, therefore, not "libertarian propaganda." Nor can the leader merely "implant" in the oppressed a belief in freedom, thus thinking to win their trust. The correct method lies in dialogue. (p. 67)

He further argued that people should engage in dialogue, not because they like each other, but because it is a powerful way of communicating and learning from each other with the hope of building a better society. It is obvious that colleges and universities in the United States would benefit greatly from open and honest dialogues that aim at improving the campus culture and climate for the common good of all (Freire, 2009; Harper, 2008)

Critical Race Theory

Critical race theory (CRT) is very suitable for studying the experiences of African-born women faculty and administrators at colleges and universities in the United States as it helps shed light on the intersections of gender, race, class, and ethnicity. At its inception in the 1970s, scholars and activists were interested in how CRT could be used to elucidate the connections between race, racism, and power (Bell, 2009; Delgado & Stefancic, 2012; Ladson-Billings, 2009). These issues had been brought to light by the civil rights and ethnic studies movements. Commenting on the growing popularity of CRT, Delgado and Stephancic (2012) stated that

> although CRT began as a movement in the law, it has rapidly spread beyond that discipline. Today, many in the field of education consider themselves critical race theorists and use CRT's ideas to understand issues of school discipline and hierarchy, tracking, controversies over curriculum and history, and IQ and achievement testing. (p. 3)

CRT has gained currency in other disciplines, such as economics, history, gender studies, and political science. It has become important in American academic discourse because of the centrality of race and racism in American life.

Black Feminist Theory

The feminist movement in the United States goes back to 1919 when women's suffrage was achieved (Hill, 2006). The movement led to the formation of the National Women's Party and the congressional decision to adopt the Equal Rights Amendment. In view of the fact that the movement was organized by European American women, it did not address some issues peculiar to minority women. It took until the signing of the Civil Rights Act in 1964 for minorities and women to achieve some basic human rights in the United States. Feminist scholars had tried to address issues relating to sexism, but minority female scholars quickly realized that their issues were not exactly the same as those that were of particular interest to European American women. Beoku-Betts and Njambi (2005) stated that the "previously, homogenized notion of 'women' was taken for granted, and the experience of White middle-class women was generalized to other categories of women, irrespective of race, ethnicity, class, sexual orientation, nationality, and cultural difference" (p. 113). Therefore, minority women needed a separate intellectual framework which would not focus on the dominant Eurocentric social and political thought (Beasley, 1999; Beoku-Betts & Njambi, 2005).

Black feminist thoughts focus on the triple jeopardy that skin color, gender, and socioeconomic status work against them (Cole, 1993). This concept is also relevant to the experience of Native American, Latino, and lesbian feminist groups. Black feminism pays particular attention to the oppression that Black women face because their dark skin is a sharp contrast to the privileges White women enjoy because of their skin color. Specifically, it makes

the case that gender prejudice is not the same for all women because unlike White women, Black women do not occupy a vantage position by virtue of their relationship with White men who control power in the society. Black feminists have been very effective in their efforts to articulate the connection between whiteness and power and the relationship to the triple jeopardy of gender, race, and class in the experience of Black women (Cole, 1993).

The concept of triple jeopardy has been acknowledged by some scholars to highlight the common experiences of minority women in the United States as the lack of skin privilege, the lack of gender privilege, and the lack of socioeconomic privilege. Thus, they experience what is described as multiple consciousness as they struggle to survive in the exclusive or White racist society (Baldwin & Chronister, 2001; Cole, 1993; Ifedi, 2008). Other concepts that capture this phenomenon include multiple jeopardy, multiple marginality, multiple prejudice, and discrimination, which work against Black women (Gwalla-Ogisi, 2003; Ifedi, 2008; Turner, 2011). Lewis et al. (2000) argued that Africana or Black women in the academy should address these nefarious manifestations of the global capitalist-patriarchal system. The author subscribed to the view that Black feminists take on the responsibility to lead the way for future generations by confronting these issues. Alfred (2001) added that the discussion of the triple jeopardy should be expanded to include issues of ethnicity, culture, and nationality. Evidently, the concept of triple jeopardy is relevant to the experience of African-born women residing in the United States.

Leadership

Clearly, the magnitude of institutional change that is needed to bring about equity and justice in the American higher education requires strong leadership. In an attempt to define leadership, some key words such as process, influence, groups, and goals readily come to mind (Northouse, 2010). Northouse (2010) defined leadership as “a process whereby an individual

influences a group of individuals to achieve a common goal" (p. 3). This is a useful definition because it is amenable to cross-cultural application. In every culture, when an organization is trying to achieve a common purpose, a member or a group of members play leadership roles to keep people focused on issues, tasks, and goals that are central to the organization's mission. For instance, in the Igbo culture, it could be an age group of people who were born within a period of four years who have formed an organization for a common good. Leadership, therefore, should have these major phenomena or components—the leader, the followers, group, the purpose, and the mutual goals (Achebe, 1994; Igbani, 2006; Ogbalu, 1979).

According to Birnbaum (1992),

> leadership is defined not only by what leaders do but also and even more importantly by the ways in which potential followers think about leadership, interpret a leadership's behavior, and come over time to develop shared explanations for the causes and outcomes of ambiguous events. (p. 3)

This is a broad definition which includes important elements, such as what leaders do, what they may not do, the followers' perception of their leaders, shared expectations, interpretations, and outcomes. In the distant past, organizations used privileged hierarchy or top-down leadership/management style. This has been replaced by the team or inclusive leadership model. With the emergence of Japan as a world economic leader and Greenleaf's servant leadership theory, leadership has become a global phenomenon (Greenleaf, 1991).

Ramaley and Holland (2005) argued that leadership can be found everywhere in small and large human groups ranging from two individuals or more working together for a common purpose. People support one other to take on higher status in the group, thereby making them their leaders. These leaders are expected to coordinate their groups' interactions and activities

aimed at achieving their common goals and offering valuable opinions which help the group to achieve those goals (Birnbaum, 1988; Northouse, 2010). It is not always the case that only identified leadership positions on a college campus are the leaders on that campus (Birnbaum, 1992). He argued that some individuals who do not occupy formal leadership positions on their colleges or university organizations could also be identified as leaders due to the informal leadership roles they play at the institutions. In other words, people influence one other regardless of leadership positions.

Leadership Theories

Northouse (2010) noted that two groups of people are involved in the leadership process, namely the leaders and the followers. Northouse (2010) argued that leadership is not the same as power, because it is tied to the followers' needs. This view is in keeping with an Igbo adage which says that *ofu osisi adi agho ofia*, meaning that a single tree does not make a forest. In other words, an effective organization depends as much on good leadership as on good followership. Another Igbo adage says that *gidi gidi bu ugwu eze*, which means that the king's prestige or authority is derived from the support of his subjects. Both proverbs capture this special relationship that should exist between leaders and followers. In order to remain true to its mission, American higher education organizations need efficient and mutually supportive leaders and followers. Faculty, administrators, students, alumni, parents, and other stakeholders must be valued for their contributions toward the social and academic mission of higher education.

Scholars have written extensively on leadership theories associated with different organizations, including higher education (Greenleaf, 1991; Northouse, 2010). Since there are many of them, a couple of these theories are discussed in detail later in the study. Leadership theories include (a) trait theory, which focuses on innate qualities of effective leaders (b) skills

theory, which emphasizes skills and abilities that can be learned for effective leadership, (c) style theory, which is about tasks behavior and relationship behavior, (d) situational theory, which is based on the assumption that different situations require different leadership qualities, (e) contingency theory, which is also concerned with styles and situations, and matches leadership with situations (f) path-goal theory, which is concerned with how leaders motivate followers to accomplish goals, (g) leader-member exchange theory, stresses the importance of interactions between leaders and their followers, (h) transactional leadership theory, which emphasizes the importance of exchanges between leaders and their followers (i) transformational leadership theory, deals with leadership that brings about dramatic changes on account of their unique capacity to raise the motivation and morale of their followers, (j) authentic leadership, which puts premium on genuineness as a prime attribute of good leadership, (k) team leadership, which emphasizes a leader's ability to instill collaborative excellence in his/her followers, (l) psychodynamic leadership theory, which stresses the importance of the personality of leaders and their followers, and (m) servant leadership theory, which argues that "the great leader is seen as servant first, and that simple fact is the key to his greatness" (Greenleaf, 1991, p. 7).

Trait Theory

As mentioned above, trait theory is the idea that leaders have innate qualities. Northouse (2010) noted that theories developed in the early 20th century focused on the special social and political qualities possessed by some great military and civilian leaders. For that reason, these theories were also known as "the great man" theories (Northouse, 2010, p. 15). However, some of the leaders mentioned were men, which is indicative of the long existing pattern of viewing only men as leaders. Yet, there is a long list of women from different cultures and generations

such as Queen Amina and Catherine the Great who proved to be strong leaders in their own right. Hopefully, contemporary scholars are beginning to use inclusive terms to describe leaders.

The notion that good leaders possess certain traits has been challenged by scholars who argue that there is no consistent way of determining what these innate qualities are. For instance, Stogdill (1974) pointed out that although an individual could be a good leader in a particular situation, the same person might turn out to be a poor leader in a different situation. In other words, there is nothing like leadership traits that consistently translate to good performance. Rather, leadership is about relationships and the social context or situation in which individuals flourish. Therefore, it should not be taken for granted that a higher education administrator who has provided good leadership in academic affairs necessarily will be able to replicate the same level of performance in student affairs.

Proponents of trait theory further suggest that individuals who possess innate leadership traits tend to be visionary and charismatic (Nadler & Tushman, 1997). Stogdill (1974) identified 10 characteristics of leadership, including

> drive for responsibility and task completion; vigor and persistence in pursuit of goals; risk taking and originality in problem solving; drive to exercise initiative in social situations; self-confidence and a sense of personal identity; willingness to accept consequences of decision and action; readiness to absorb interpersonal stress; willingness to tolerate frustration and delay; ability to influence other people's behavior; and capacity to structure social interaction systems to the purpose at hand. (p. 17)

Northouse (2010) cited President Obama as a good example of charismatic leadership. The author probably would argue that as the first African-American person to be elected President of

the United States, Obama's unique qualities were a primary factor in his recent reelection which occurred under very challenging circumstances.

In another study conducted by Mann (1959), the author gave greater weight to the role of personality in leadership. Accordingly, he identified six leadership traits which include intelligence, masculinity, adjustment, dominance, extraversion, and conservatism (Northouse, 2010). Interestingly, according to Mann's theory, femininity is not a leadership trait. This helped to explain why leadership is associated with masculinity. Yet, it has also been argued that leaders who are caring, fair, and considerate are more likely to create a family-like atmosphere at the workplace (Greenleaf, 1991; Northouse, 2010). Obviously, it does not take being a man to have those qualities, nor are men more likely than women to have them.

Leader-Member Exchange Theory

Leaders-member exchange theory argued that leadership should be about "dyadic relationship between leaders and followers" (Northouse, 2010, p. 147). In this context, a leader deals with two groups of followers, in-group or gate-keepers and out-group or outsiders. The theory also notes that subordinates who are able to involve themselves and expand their responsibilities are more likely to qualify as members of the in-group or gate keepers and vice versa. Members of the in-group enjoy some benefits, which may include favoritism and easy access to the leader as well as timely and constructive feedback (Hinton, 2001). This positive relationship results in a high rate of retention of employees. (Gwalla-Ogisi, 2003; Ifedi, 2008; Obiakor, 2003; Ojo; 2004).

As mentioned already, women and minorities are marginalized by the system and are not included in the successful retention story. This theory has obvious negative implications for African-born women faculty and administrators who are more likely to be treated as an out-

group rather than an in-group (Hinton, 2001). As mentioned earlier, women and minority groups often do not feel as if they belong in the American higher education system (Ande, 2009; Ifedi, 2008; Obiakor, 2003).

Organizational Theories in Higher Education

Higher education is an organization that focuses on student learning and development (Lucas, 1994; Rudolph, 1990). In the 21st century, American higher education has become a complex organization due to the many offices involved in the system and the many tasks of which the system is expected to take care (Bess & Dee, 2008; Bickel & Lake, 1999). American higher education is a mature industry, yet it is a learning organization and continues to evolve (Altbach, Gumport, & Johnston, 2001). There are more than 4,300 institutions of higher learning in the United States (Carnegie Founcation, n.d.). These institutions differ in terms of goals, populations served, ownership, and sources of funding. State institutions are controlled by state governments through their boards of trustees or legends. State institutions include four-year colleges and universities and two-year community colleges which specialize in vocational education, general education, and preparing students for transfer to four-year institutions (Bess & Dee, 2008; Carnegie Classification of Institutions of Higher Education, n.d.).

Three organizational theories that have emerged in social science include positivism, social constructivism, and postmodernism (Bess & Dee, 2008). Proponents of positivism contend that every organization tends to see its own reality through careful observation from which informed conclusion and prediction can be made. This allows for the mind and body, psychological state, and the real world to be viewed differently and through different lenses. Positivists further believe that careful observation can lead to genuine and constructive conclusions about outside world reality (Bess & Dee, 2008). This kind of observation and

explanation includes inferences that can be made about cause-and-effect relationships as well as the ability to predict future organizational occurrences (Bess & Dee, 2008).

Positivist research has three aims. It attempts to scientifically explain the phenomenon of interest, such as personal or group behavior, beliefs, and attitudes. Further, it sheds light on various organizational outcomes such as performance and job satisfaction (Bess & Dee, 2008). Positivism can help an organization to figure out which decision-making model is capable of improving performance under particular circumstances. Thus, organizational leaders are able to make an informed choice between team-based decision model and individual-based decision model. According to the positivist perspective, an organization is capable of observing a situation and predicting future outcomes. Bess and Dee (2008) stated that "from a positivist perspective, theories are sets of principles that seem to predict or account for events with a level of accuracy better than chance" (p. 13). For instance, if leaders of an organization know that good salaries and good working conditions result in good outcomes, they should use these two strategies to sustain the organization. The third aim of the positivist perspective is to encourage organizations to control and intervene constructively. Based on rational use of observations as explained above, organizations should design policies and practices that will have a positive effect on individual or organizational behavior (Bess & Dee, 2008; Northouse, 2010). If leaders can predict future outcomes due to observable patterns, some variables can be controlled or eliminated in anticipation of positive outcomes. When leaders or managers can predict accurately, they are in a position to ensure a successful future for the organization. Nadler and Tushman (1997) stated,

> In many senses, the task of the manager is to influence behavior in a desired direction, usually toward the accomplishment of a specific task or performance goal. Given this

> definition of the managerial role, skills in the diagnosis of patterns of organizational behavior become vital. Specifically, the manager needs to be able to understand the patterns of behavior that are observed, to predict in what direction behavior will move (particularly in light of managerial action), and to use this knowledge to control behavior over the course of time. (p. 85)

The third perspective is social constructionist. This suggests that organizations are created by human beings and are achieved at the individual or group levels (Bess & Dee, 2008; Noddings, 2007). In essence, interpersonal interactions make organizational realities which are created and recreated on a regular basis. This perspective also explains that humans have mental maps or frames through which they see their organizations (Bess & Dees, 2008; Bolman & Deal, 2003). Organizations are comprised of individuals who have different sets of values, concepts, and ideas. These make humans or people perceive (observe and interpret) situations differently. However, there are certain values and concepts that can be observed and analyzed the same way through different frames (Farber & Sherry, 2009). So, organizational members will always use different cultural lenses or political lenses (Bolman & Deal, 2008), values, concepts, and ideas to express diverse opinions on a common situation. This is the reason leaders must anticipate sometimes agreeing or disagreeing with their followers regarding their analysis from members about reality (Gutierrez, Faircloth, Pfeiffer, Al-Harthi, & Lin, 2009). Those disagreeing may be kicking against the traditional approach or the top know it all decision making model. Social constructivists react to positivism by suggesting that all members of the organization may not embrace the so-called objective perspective on issues (Bess & Dee, 2008). Women faculty and administrators can effectively use any or all of the above perspectives in their efforts to be successful leaders and followers within their respective organizations.

Researchers have argued that there are differences in methods of interaction, behaviors, and preferences between male and female leaders and followers (Eagly & Johnson, 1990). Women leaders seem to have more support from their institutions and tend to give more support to their community than men (Hoyt, 2010; Noddings, 2007). On the other hand, male leaders are more likely to vie for higher positions than their female counterparts. Some analysts have argued that women's brains are physiologically different from men's brains, which explains why women tend to show more empathy on social issues than men (Baron-Cohen, 2003). On the other hand, men are likely to be more attentive to principles that explain how systems work in an effort to control organizational members' behavior and predict outcomes. Thus, most female leaders are social constructionists because they are innovative and encourage participatory or shared governance (Helgesen, 1990).

Women leaders find creative ways to build an inclusive organization where information is shared, dialogue is encouraged, and opportunities to learn from one another are provided. In this sense, women's leadership styles have some qualities in common with a postmodern perspective, such as having more emphasis on personal relationship than hierarchical leadership style, empowering marginal members, autonomy as opposed to formal roles and rules, and an organizational culture that supports openness and trust (Hirschhorn, 1997). Meanwhile, some researchers argue that gender socialization conditions women's behavior more than their brain physiology (Powell & Graves, 2003). Feminist theorists have paid particular attention to the social and cultural factors that try to control women. Kanter's (1977) work focused on gender and power relations in organizations. According to the author, women do not have much power in organizations because they are very often recruited in token numbers. This imbalance is because women historically have been relegated to family responsibilities, unlike the men who

are groomed for organizational leadership (Akers, 2000). Interestingly, some mainstream scholars have argued that the women leadership style is effective in modern society (Helgesen, 1990; Northouse, 2010). The implication is that women have what it takes to lead at any level, if they are given the opportunity to do so.

One of the leadership styles that has received considerable attention in the American higher education discourse is shared governance (Birnbaum, 1992, 2004). It is regarded by many analysts as probably the most effective governance model in higher education because it includes all relevant stakeholders in decision making, especially the faculty (Birnbaum, 1992). It is based on the premise that *we are all in this together, and together we can make a difference*. Shared governance treats all stakeholders as equal partners in organizational affairs. Everyone's opinion is considered before final decisions are made. Tierney and Lechuga (2004) concurred by arguing that "shared governance is to higher education what mom and apple pie are to American culture. Many view those who speak against shared governance as academic heretics who have disavowed one of higher education's central totems" (p. 202).

Notably, the above observations are supported by Tierney and Lechuga's (2004) survey of 3,500 provosts, department chairs, and faculty leaders. Although 80% of respondents agreed that shared governance was the best leadership model for higher education, 20% did not think highly of it. Because the notion of shared governance is popular on college campuses, it lends itself to diverse interpretations and applications within institutions and across different higher education institutions (Tierney & Lechuga, 2004). From my perspective, shared governance is supposed to be an inclusive leadership model which allows diverse stake holders the opportunity to participate in key decisions. Hamilton (2000) did an extensive study of faculty involvement in shared governance at four state university systems, including California, Georgia, Minnesota,

and North Carolina. He explained that in the California community college system, the board of governors may reject the recommendations of other stakeholders, including those of the chancellors, although it is likely to adopt the recommendation of the academic senate on academic and professional issues (Hamilton, 2000). Since higher education is first and foremost about teaching and learning inside and outside of the classroom, faculty input is given serious consideration by the governing boards of the institutions. Unfortunately, Birnbaum (2004) lamented that shared governance is disappearing from American higher education as faculty roles are being undercut by some presidents and boards. This trend will affect institutional effectiveness as "checks and balances" (Birnbaum, 2004, p. 8), which is the principle upon which shared governance is based, will disappear.

The trend noted above raises the question as to whether higher education should be run like businesses. Pope (2004) argued that the attempt to eliminate faculty participation in institutional governance will erode trust and institutional effectiveness in higher education. Tierney and Lechuga (2004) maintained that the problem with shared governance in higher education focused on what role the president, faculty, and board should play in the system. According to the authors, the study in 1996 by the Association of Governing Boards of Universities and Colleges (2010) on making presidential leadership more efficient found that shared governance was the best leadership model. As cited by Tierney and Lechuga (2004), "The report supports the tenets of shared governance as a valuable asset of U.S. higher education and states the need for effective leadership at our institutions of higher education in order to restore trust in colleges and universities" (p. 96). Although the report did caution that presidents must be able to make quick and decisive decisions with less consultation, it stresses the importance of shared governance as a way to gain the trust of all the shareholders. There is no

doubt that shared governance prolongs the policy process. Yet, to the extent that it enables college presidents to reach good decisions that help their institutions to turn around, shared governance should produce a desirable outcome.

Organizational Politics and Policy

Organizational culture, structure, politics, and policy are four related elements that have shaped the character of the American higher education system. Noting that politics affects policy and vice versa, Morgan (2008) stated that "the idea of viewing organizations with a focus on the political actions of organizational members has become increasingly popular since the early 1960s" (p. 391). He elaborated with reference to other scholars who subscribe to the view that organizational politics is about interests, conflicts, and power. These elements affect the relationship among members of the organization and other stakeholders (Bess & Dee, 2008; Birnbaum, 1992; Bolman & Deal, 2008; Brubacher & Rudy, 2003; Morgan, 2006; Noddings, 2007; Shapiro & Stefkovich, 2005).

Like other organizations, the American higher education system is about interests, conflicts, and power. The values and interests of the majority population play a central role in shaping the mission and policies of the American higher education system. This creates conflict, as ethnic minorities and women have seen their interests marginalized. Conflict of interest has become an important feature of the system, as the marginalized populations have been persistent in their struggle for inclusion and recognition. Moody (2004) put it best by stating that,

> I use majority and minority to indicate stratified differences in political power and advantage. . . .The dominant majority group in an organization or society determines what customs, laws, language usage, and norms will be observed, saluted, and

> maintained. With its superior power and prestige, the dominant group can enforce these parameters and advance its particular interests and needs. (p. 6)

American higher education is no exception as it has been dominated by White (European) men, Eurocentric values, languages, norms, interests, theories, curricula, and laws. Goodman (2011) added that Eurocentric "philosophy, morality, social theory, and even its science" (p. 14) permeate the American higher education system.

Moody (2004) argued that minority groups lack power and their interests are excluded from the political, economic, and educational institutions of the society (Delgado & Stefancic, 2012; Kaplin & Lee, 2007; Leonardo, 2009; Moody, 2004; Spring, 2010; Teddlie & Freeman, 2002; Villalpando & Bernal, 2002). This has been the case with PWIs which make-up the majority of the American higher education system. Taylor (2009) summed it up very well when he stated,

> Because the U.S. political, legal and educational system is based on Whites having certain unalienable rights to property and capital, CRT insists on grounding itself in a specific historic context. American Indians, Africans and other people have been expected to provide these rights in the form of land (Indians) and labor (enslaved people, immigrant laborers). Unfortunately, our collective memory around these realities is often dim, especially to the majority. (p. 7)

His view is corroborated by the fact that relatively very few American schoolchildren, students, and teachers know much about U.S. history, especially with regard to the enslavement of Africans and the genocide carried out against Native Americans.

This pattern of mass ignorance and negligence led to the founding of historically Black colleges and universities (HBCUs) in the United States (Bell, 2009; Taylor, 2009; Taylor et al.,

2009; Teddlie & Freeman, 2002). The importance of the HBCUs for African Americans is evidenced by the fact that they were responsible for graduating more than half of the Black students in the 1900s (Anderson, 2002; Du Bois, 1903). No wonder, Taylor et al. (2009) contended that education policy in the United States is simply an act of White supremacy. Taylor et al. elaborated by pointing to "a more extensive, more powerful version of white supremacy; one that is normalized and taken for granted" (p. 51). To correct this situation, scholars have been challenged by some authors to develop new theories which will aid in the study of the intersections of race, gender, class and ethnicity (Ande, 2009; Ifedi, 2008; Kupo, 2010; Solorzona & Yosso, 2009). As Ifedi (2008) noted, we need more research to document the experiences of minorities and women in higher education that will rewrite history using race, class, gender, and ethnicity as categories of analysis, theories that cross borders, that blur boundaries – new kinds of theories with new theorizing method, opportunities, and challenges.

Organizational Culture, Structure, and Relationships

Northouse (2010) defined culture as "the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people" (p. 336). Smircich (1983) offered another definition by stating that

> culture is the social or normative glue that holds an organization together. It expresses the values or social ideals and the beliefs that organizational members come to share. These values or patterns of beliefs are manifested by symbolic devices such as myths, rituals, stories, legends, and specialized language (p. 344)

Another definition of culture was offered by Masland (1985), who stated that "it includes purpose, commitment, and order; provides meaning and social cohesion; and clarifies and explains behavioral expectations" as well as "influences an organization through the people

within it" (p. 158). A closer look at these definitions raises some critical questions. Who determined the culture of the American higher education system? How inclusive is the culture? What effort is the system making to honestly integrate non-European people and women into the culture? Does the culture change in response to the changes taking place in the society at the local, national and international levels?

Notably, each college or university has a unique culture (Birnbaum, 1992). Faculty and administrators are expected to learn their organizational culture and mission and work with the campus community to support their institutional mission and culture. In view of the uniqueness of institutional culture, Birnbaum (1992) stated,

> It is usually not too hard to explain retrospectively why an organization responded to a leader in a certain way and to use the outcomes to frame guidelines for prospective leaders. But outcomes in one setting may not be replicated in others." (p. 3)

Bess and Dee (2008) suggested that there is a wide variety of organizational structures, which include centralized structure, decentralized structure, participatory structure, functional forms, and bureaucratic forms, to mention but a few. The implication is that there is a relationship between organizational structure and organizational culture. For instance, as the authors further suggest, a centralized organization would give members limited opportunity to participate directly in decision making, although a decentralized organization tends to allow direct participation. The functional organizational structure appears to be most suitable for higher educational organizations in that it is more amenable to strategic division of labor and functional specialization. Each unit is placed under a supervisor who focuses on a specific functional area, such as pre-college experience, admissions, education, multicultural affairs,

student affairs, gender affairs, division of social sciences, natural and life sciences, and health sciences (Bess & Dee, 2008).

Although the functional organizational structure facilitates mission accomplishment through division of labor, there is a need to encourage inter-departmental collaboration to ensure that the various units are loosely coupling with each other (Bess & Dee, 2008; Birnbaum, 1988). Bess and Dee (2008) noted that functional organizational structure has some advantages, including skill specialization, efficient management of resources, professional development opportunities, communication of knowledge and procedures, creating opportunity for learning between supervisors and subordinates, encouraging organizational learning within the unit, and providing an efficient way of assessing achievement. On the other hand, there are some limitations to functional organizational structure. It may encourage employees to become too narrowly specialized. Similarly, it may encourage lack of flexibility on the part of managers. Employees may be inclined to keep doing their own tasks and care less about people in other units, thereby hampering collaboration. Senior managers will most likely control decision making, and assessment of performance outcomes may not always be accurate (Bess & Dee, 2008).

According to Birnbaum (1992), organizational leaders who emphasize functionally specialized structures are efficient managers who know how to delegate responsibilities and power in order to achieve mission. He cited a faculty who suggested that a former college president achieved success because "he delegated, he listened, he provided moral inspiration" (p. 32). When presidents and vice presidents delegate responsibilities, they bring everybody on board to perform different tasks for the common purpose of the organization. This creates an inclusive and supportive environment for shared governance (Birnbaum, 1992).

Leadership is synonymous with relationship (Kouzes & Posner, 2003). In a higher education organization, relationships among employees should be cooperative and supportive. From the president to the janitor or gardener, everybody should be encouraged to reach out and communicate with others. According to Birnbaum (1992), a former president gave the following advice to new presidents on the need to learn about their campus when he said that presidents should

> [get] out, and get to know people as fast as you can. Get to know their needs, and let them know what you want to do. Go to individuals' offices. Spend a lot of time doing this. Meet people on their own ground. (pp. 127-128

Outreach within a unit and beyond a unit is very helpful in higher education institutions and other organizations (Birnbaun, 1992; Bess & Dee, 2008; Freire, 2009; Kouzes & Posner, 2003; Mandela, 1994; Middaugh, 2001; Morgan, 2008; Northouse, 2010).

Another important aspect of intra-organizational relationship is centered on taking vigorous steps to encourage open communication (Kouzes & Posner, 2003). Leaders should encourage open communication and constructive feedback in organizations because they are "the great game of business" (p. 17). Effective leaders may have strong values and principles, but they should also consider input from other employees (Birnbaum, 1992) to ensure organizational inclusiveness (Kouzes & Posner, 2003). On the other hand, presidents who do not communicate with their faculty or invite their inputs are likely to be forced to resign. In his Institutional Leadership Project study, Birnbaum (1992) observed that when presidents lose the trust and support of the faculty, they usually resign. He noted that

> an informal faculty group visited the president to tell him they had lost confidence because of his handling of fiscal matters. The president sounded out some additional

> faculty members the next day and then immediately resigned. The trustees later expressed appreciation to the faculty for taking an action they knew to be in the college's best interest. (Birnbaum, 1992, p. 117)

Leaders must communicate with their followers to know what is going on in their organization. For instance, directors or chairs should communicate with faculty, staff, students, alumni, parents, and the broader community. The students who are like the customers should always know what is happening on their campuses (Bickel & Lake, 1999; Cuyjet, Howard-Hamilton, & Cooper, 2011; Ifedi, 2008). The different stakeholders or everybody needs to have a sense of belonging.

In light of the fact that each college is unique (Birnbaum, 1992), leaders should learn their organizational culture and mission and work with the employees to support the organization's mission and culture. As the author noted,

> It is usually not too hard to explain retrospectively why an organization responded to a leader in a certain way and to use the outcomes to frame guidelines for prospective leaders. But outcomes in one setting may not be replicated in others. (p. 3)

Igbani (2006) noted,

> Culture has been established as a way of life which is passed from generation to generation. It has a beginning but has no ending. Culture is that complex whole which includes knowledge, belief, arts, morals, laws, customs, and any other capabilities and habits acquired by man as a member of a society. (p. 57)

Cultural values and norms are what hold organizations together. They are the glue which holds organizations together as members focus on the values, norms, beliefs, practices, and the assumptions.

Collaborative relationships should be encouraged in higher education organizations (Northouse, 2010). Faculty, staff, and students should be encouraged to work together and learn from each other. Steps should be taken to promote team relationships, such as coaching team members to improve their interpersonal skills, providing opportunity for collaboration and good conflict resolution skills, building consensus, caring for members' needs, and leading by example (Katz, Noddings, & Strike, 1999; Noddings, 2007; Northouse, 2010; Shapiro & Stefkovich, 2005). If relationships are cold, leaders should find creative ways to encourage dialogue within the organization (Freire, 2009; Morgan, 2008; Northouse, 2010). Commenting on the need to democratize dialogue, Freire (2009) stated,

> Since dialogue is the encounter in which the united reflection and action of the dialoguers are addressed to the world is to be transformed and humanized, the dialogue cannot be reduced to the act of one person's "depositing" ideas in another, nor can it become a simple exchange of ideas to be "consumed" by the discussants. (pp. 88-89)

Credible leaders should encourage constructive and honest dialogue to encourage collegiality. Arrangements should be in place to mediate dispute between employees through an honest dialogue that results in an equitable resolution and fosters collegiality. Similarly, steps should be taken to create an environment that encourages mentoring relationships and team spirit among faculty and staff, between faculty/staff and students and between students.

As mentioned earlier, the American higher education culture consists of collective, mutually shaped norms, values, practices, beliefs, ideology, expectations, rules, symbols, assumptions and traditions that guide behaviors and activities (Bess & Dee, 2008; Castello, 2004; Ford, 2005; Kuh & Whitt, 1988; Northouse, 2010; Spring, 2010). Institutional culture is a reflection of the history of a particular campus and affects the behavior of employees and

students across the board. Sometimes, even college presidents do not like the restrictions imposed on them by the campus culture. Birnbaum (1992) reported the reaction of a president to campus culture when the latter said, "There are bad and good things. I can't think of anything that is good about them now" (p. 164). Apparently, this is the kind of situation Black women are confronting on a regular basis on American college and university campuses. It is particularly difficult for African-born women and other foreign-born Americans to feel at home in this system because they did not grow up in the European American culture. As a result, most Black women are caught between two different worlds as they try to engage their home culture and the culture outside of their home.

Many minority and women scholars have argued that their overall experience in the academy is negative due to an institutional culture that is not inclusive of their group (Alfred, 2001; Allen et al., 2002; Ande, 2009; Baldwin & Chronister, 2001; Cobham, 2003: Collins, 2001; Ifedi, 2008; Moyo, 2004; Omotosho, 2005; Woods, 2001). Both majority and minority scholars have written on the issue of a chilly campus culture at colleges and universities in the United States. African women born and raised in the continent or in the United States continue to face challenges as they try to navigate the system. Considering the fact that the United States is a country of immigrants and a multi-ethnic and multi-racial country, American higher education should have been an inclusive system (Freire, 2009; Harper, 2008; Cuyjet et al., 2011; Spring, 2010). However, this has not been the case. Instead, America has been dominated by one culture, the European American culture which has engaged in what Spring (2010) called deculturalization. According Spring, "deculturalization is the educational process of destroying a people's culture (cultural genocide) and replacing it with a new culture" (p. 8).

On average, the United States permits one million foreigners to immigrate to this country annually. For instance, 1,042,625 foreigners were granted permanent residency in 2010 into the United (Monger & Yankay, 2013). The previous year, the figure was even higher at 1.8 million permanent residents. In that sense, the United States continues to maintain its long tradition of being a country of immigrants (Monger & Yankay, 2011). Ironically, as discussed earlier, even some university presidents are struggling with the organizational culture of the American higher education system. Not surprisingly, as a minority group, African-born women faculty and administrators experience more difficulty with integrating into the dominant culture since they are disadvantaged by the triple factors of race, class, and gender (Ande, 2009; Flowers & Shuford, 2011; Ifedi, 2008; Spring, 2010; Terzian & Osborne, 2011; Torres & Bitsoi, 2011; Ukpokodu, 2003).

"African-born citizens of the United States made up 3.7% of all immigrants in 2007" (Terrazas, 2009, para. 5). This part of the national population is not well integrated into their new country. However, it is important to note that some progress has been made by minority groups and women in the American higher education system in spite of the challenges and constraints confronting them. According to the American Council on Education (2007), women made up an average of 20.9% of long serving presidents (16.9% of doctorate granting institutions, 22.3% of masters granting institutions, 25.7% of baccalaureate granting institutions, 20.9% of associates granting institutions, 14.1% of special focus institutions, 21.7% of public institutions, and 20.2% of private institutions). At the same time, men made up 79.1% of all long lasting presidents.

This was an improvement considering the fact that by 1940, only 8% of the Black population had a high school education; but by 2005, it figure increased to 80% and college

education for Black populations raised from 1% to 18%. This was also the year the U.S. Census started keeping records by race (U.S. Census, n.d.). In fact, the other reality is that today, more women obtain four-year degrees than men (Ifedi, 2008; Jaschik, 2007; Obiakor, 2003).

Perspectives of African-Born Women at Colleges and Universities in the United States

Some African-born scholars are breaking their silence by discussing their personal experiences within the American higher education system in very instructive ways. As discussed earlier, Black women have struggled with the culture, structure, politics and policy of the American higher education system. As Ifedi (2008) pointed out, "the bureaucratic structure of the academy, its hegemonic character including rules of tenure, and its rigid knowledge production processes were well interrelated and contributed to the negative experiences of Black women in the academe" (p. 27). Black women have dealt with a myriad of challenges related to their inability to fit into the "old boys' network," such as biased assessment of their performance, low profile committee and teaching assignments, and unfair and ambiguous tenure and promotion processes (Ande, 2009; Gwalla-Ogisi, 2003; Ifedi, 2008; Uzoigwe, 2003).

It is often a common experience for African-born women scholars to describe their experience with the tenure and promotion process as an ordeal (Gwalla-Ogisi, 2003; Ifedi, 2008). For instance, an African female faculty who had cancelled class only four times in 10 years, and for which she had a cogent excuse each time, was given negative teaching evaluation by her colleagues during the tenure process (Gwalla-Ogisi, 2003; Ifedi, 2008). To make matters worse, when she contacted the dean to inquire about what her options were including the appeal process, the dean told her that she could not appeal the process. Is this the American democracy that everyone should be proud of? Meanwhile, the same woman was aware of the overwhelming support her counterparts received when they were in similar situations. The double standard,

non-caring campus culture, and lack of justice for Black women and minorities (Cuyjet et al., 2011; Gwalla-Ogisi, 2003; Noddings, 1999, 2007; Schraeder, 2000; Shapiro & Stefkovich, 2005; Strike, 1999) on American college campuses discourage the younger generation members of these populations from seeking careers in higher education (Gwalla-Ogisi, 2003). Any attempt by a minority or female faculty members to challenge blatant injustice can worsen the situation by earning them more isolation. As already noted, the system was not built with these populations in mind and it has not reformed itself to become an inclusive organization. The tenure and promotion experience for minorities and women only makes the environment even more toxic. This raises a question as to when American higher education will reflect the reality that the United States is a country of immigrants and democratic values and ideals (Cuyjet et al., 2011; Harper, 2008; Kinzie & Mulholland, 2008; Spring, 2010).

On November 6, 2012, an American election day, Barack Obama was elected for a second term as the 44th President of the United States and the first African American to hold that office. Ironically, an event that would have served as an additional fodder for pseudo-theorists of post-racial democracy brought into relief the perennial nature of what W.E.B. Du Bois described as the color line in 21st century America (Du Bois, 1903). As if to prove Du Bois right, even at the University of Mississippi, European American students who shared the White supremacist world view of the Republican right staged a protest following announcement of Obama's defeat of former Massachusetts governor Mitt Romney (Associated Press News, 2012).

Ignorance about racism as a dominant feature of American culture prior to migrating to the United States is a serious problem for African-born women faculty and administrators (Gwalla-Ogisi, 2003; Ifedi, 2008). This is because racism in America is often invisible. Interestingly, a South African-born resident of the United States, despite her prior experience

with racial oppression in her native country, had difficulty adjusting to racism in the United States. Although she enjoyed more opportunities in the American higher education system, she was surprised that people would not treat her with respect as an African American woman scholar (Nkabinde, 2004). Another scholar concurred by saying, "I knew very little about America and Americans" (Uzoigwe, 2003, p. 39). Not surprisingly, although a large number of African immigrants, many of whom are employed at some of the most prestigious universities in the United States, are quick to adapt to their new environment, they are not prepared for the challenges that American higher education has in store for them (Ifedi, 2008; Nkabinde, 2004; Obiakor, 2003; Ojo, 2004).

Some African-born women have had a positive experience with the American higher education system. They have benefited from good mentoring programs or received support in other ways which, in combination with their hard work, helped them to navigate the system (Bagayoko, 2003). In describing her American experience, Bagayoko (2003) declared that "it took the great mentoring of Professors Young W. Kim and James McClennann at Lehigh, and Professor Gregory Hussey at Louisiana State University, to make me pass this hurdle" (p. 50). As in all human situations, what Bagayoko needed to succeed was just a little help from colleagues. In the final analysis, American higher education is not different from higher education systems in other parts of the world in the sense that it is the product of human ingenuity. It will continue to reflect the cultural values and organizational philosophies of individuals who define and preside over the implementation of its social and academic mission. Like their American cousins and sisters, these women deal with *double consciousness* or a kind of identity crisis in their daily lives as they struggle to survive in the United States (Ifedi, 2008; Moyo, 2004; Nkabinde, 2004; Obiakor, 2003; Ojo, 2004).

As noted already, African-born women faculty and administrators currently working at American higher educational institutions come from backgrounds that were at the same time challenging and pleasant. As little girls, some of these women enrolled in preschool programs or *ntakala*. Preschools are usually private facilities providing early education to children from rich families. After preschool, the children proceeded to elementary education, secondary education, and postsecondary or tertiary education. At each level, the little girls had to compete against their male counterparts in class works and other academic activities. Some schools are coeducational and some are uni-gender (Uchem, 2001).

African countries and their universities are still emerging from the deleterious effects of European colonialism (Diop, 1974; July, 1998; Moss, 2011; Nkabinde, 2004; Spring, 2010). Before colonialism, Africa had great centers of learning in Egypt in North Africa, and in Timbuktu and Gao in present day Mali in West Africa (Diop, 1974; Moss, 2011). With the imposition of colonialism on the continent, indigenous educational systems were eradicated. Since the colonial era, the people of Africa have been the subject of European acculturation as they were forced to embrace the educational system of their former colonial countries (Achebe, 1994; Diop, 1974; Spring, 2010). Today, higher education in African countries is essentially a legacy of colonial rule or a combination of European and American models (Clarke, 1998). Like their African American counterparts, African-born women faculty and administrators have limited opportunity for high ranking faculty and administrative positions (Gumo, 2003). African-born women faculty and administrators are, therefore, marginalized in the various African countries' higher education systems, as well as in the American higher education system as discussed earlier; but, more women than men go to college in the United States.

The Cultural Background and Experiences of African-Born Women

African-born women faculty and administrators have rich cultural backgrounds which can be traced to the diverse and rich cultures found all over the continent of Africa (Schraeder, 2000). Although the continent is very diverse in terms of culture and languages, some similarities hold these cultures together. For example, African cultures strongly believe in the extended family system, believe in God as the supreme being and are very spiritual, believe in a collective way of life, and believe in sharing and cooperating with each other to achieve communal goals (Achebe, 1994; Igbani, 2006; Mandela, 1994), to mention but a few. These women had good experiences growing up or working in Africa as daughters, sisters, students, wives, mothers, aunts, and professionals. In some African communities, daughters are held in high esteem as *umu ada*, which when translated to English means the daughters; they collaborate with their brothers to work with their parents to solve family problems, including helping to take care of their younger siblings, taking care of aging parents and grandparents, taking care of aging uncles and aunts, planning funerals for family members, and other family duties. For instance, if an old parent dies, it is the first son and the first daughter who have the power to consult with the elders, speak on behalf of the family, and make critical decisions on behalf of their families.

These women belong to the privileged class in Africa, because they are regarded as the educated elites in their communities, have traveled around the world, have experienced different cultures, and have faced challenging situations and survived. An Igbo proverb says it very well, *onye njenje ka onye isi awo malu ive*, which means that a traveler is wiser than a grey-haired person. Most of these women can work with people from all over the world, including people from their former colonial countries. At the same time, it is important to mention that some African cultures and families are very gender biased against women to the extent that sometimes

some women are not sent to school and are trained to serve the men. In some cases, they are socialized to believe that their lives only belong to the men from their fathers to their husbands and to their sons (Achebe, 1994; Asante, 2002; Uchem, 2001).

Diverse Faculty in the 21st Century

American higher education organization is facing many critical challenges, including the possibility of losing academic freedom, lack of diverse faculty, problem with graduating diverse student populations, shrinking budget, curriculum reform, the new technology, global competition, large class size, and a host of other issues. However, scholars have noted the importance of achieving racially and gender diverse faculty and administrators at colleges and universities in the United States (Allen et al., 2002; Ande, 2009; Baldwin & Chronister, 2001; Ifedi, 2008; Moody, 2004). What are the strategies that will enhance recruitment and retention of diverse faculty at American colleges and universities? Notably, although the history of American higher education goes back to 1636 when Harvard College was founded, participation of women and minority faculty in American higher education would not begin until the 19th century (Rudolph, 1990; Thelin, 2004). The implication is that American higher education was originally meant to cater to the career and educational needs of European American male administrators, faculty, and students.

Rudolph (1990) rightfully stated, "Yet, the era of the colleges was in many ways the era of the professor, as it was the era of other simple and somewhat romantic figures—the steamboat captain, the Yankee peddler, the southern senator" (p. 157). The peculiar history of American higher education explains why the organization is still struggling with becoming truly inclusive in the 21st century. Commenting on this state of affairs, Rudolph (1990) stated that

> what the American college really wanted and needed was someone like Alpheus Spring Packard, who taught for 65 happy years at Bowdoin and earned a reputation as the students' "beau ideal of a Christian gentleman;" someone like Julian Sturtevant, who was appointed the first member of the faculty of Illinois College in 1829. (p. 158)

Professor Julian Sturtevant had a long tenure at the college until his retirement in 1885. The predominance of mainstream European names such as those mentioned above speaks volumes to the exclusionary character of American colleges and universities. Recruiting foreign-born faculty at this time was clearly out of the question. For instance, Thomas Jefferson, one of the founding fathers and a pioneer of American higher education, was mercilessly attacked by the press for recruiting four English and one German (who were considered as foreign-born) professors in 1824 (Rudolph, 1990). A Connecticut newspaper summed up the anger of the press at what Mr. Jefferson did by stating that "Mr. Jefferson might as well have said that his taverns and dormitories should not have been built with American brick" (Rudolph, 1990, p. 158). A Philadelphia newspaper described Jefferson's decision as "[one of the] greatest insults which the American people had ever received" (Rudolph, 1900, p. 159).

Although American higher education was originally established as an exclusive organization, it has gradually opened its doors to people from remarkably diverse backgrounds. That said, it still has a long way to go to make up for past discrimination and reflect the demography of 21st century American society (Cuyjet et al., 2011; Spring, 2010). More importantly, significant changes are needed in order to ensure that the United States continues to have the capacity to be a leader in the global political economy. Would global competition compel the United States to reform the culture of its higher education system and society?

Several scholars have conducted studies on the factors militating against efforts to diversify the faculty population in American higher education. These studies led to the conclusion that it is imperative that women and minorities participate in American higher education, but that they should be treated as full citizens of the organization with all the rights and responsibilities (Kelly & Prescott, 2007; Moody, 2004; Rosser & Townsend, 2006; Van Ummersen, 2005). When members of any group within an organization are singled out for marginalization, it is apparent that the organization is working against itself by encouraging high attrition. Moody (2004) was on target when he offered the following advice:

> I suggest how to coach senior faculty to recognize and then rise above cognitive mistakes they often make unwittingly. Examples of such errors include elitism that blinds one to quality outside of one's own circle, longing to clone, the stereotypical assumption that only European American men possess professional competence above suspicion, and snap judgments. (p. 47)

In order to achieve diversity in the faculty, American higher education must undergo a reform, which should result in sustainable and inclusive tenure and promotion policies that take into consideration the issues of gender, ethnicity, class, and race with a view to strengthening and refocusing its mission in the context of radically changed national and global environments (Harper, 2008; Moody, 2004). The task at hand will require senior faculty to learn to be humble and supportive of the junior faculty in order for careers in the academe to become what Miller (2005) called the greatest profession. According to Van Ummersen (2005), solving the mystery surrounding tenure will help to reverse the current negative trend with regard to recruitment and retention of female and minority faculty by American colleges and universities (Ande, 2009; Anderson, 2002; Hurtado, 2002; Ifedi, 2008; Van Ummersen, 2005).

The remarkable demographic transformation currently taking place at all levels of American society points to the fact that diversifying the faculty body on college campuses is a need rather than a choice (Cuyjet et al., 2011; Harper, 2008; Hughes, 1992; Hurtado, 2002; Van Ummersen, 2005). Higher education institutions have to create an inclusive learning and working environment that would enable them to recruit and retain diverse student and faculty populations. It is evident that women are currently attending college in higher numbers than the men, and minority enrollment is also growing. Considerable effort is required in response to this new trend. Van Ummersen (2005) argued,

> Given that the number and diversity of students is increasing, creating an institutional environment that values the recruitment and retention of an excellent and diverse faculty is more important than ever. Much of the growth in student numbers in the coming decades will come from women and people of color. (p. 27)

Van Ummersen backed her arguments for a diverse faculty body with statistics for the fall 2001 student enrollment at American colleges and universities when women represented 56% of the undergraduate, graduate, and professional students, and ethnic minorities represented 29%. However, it is important to add administrators who coordinate the daily operations of these institutions, and who are also being studied in this research. At some institutions, faculty and administrators work together and can belong to the same professional organizations. For instance, both the faculty and the administrators have one organization, support each other, and speak with one voice when there are issues that need to be addressed on the campus, thus, embracing the idea of shared governance (Birnbaum, 1988, 1992). However, on some campuses, the faculty senate is for the faculty alone although the administrators try to exclude the faculty

from administrative organizations and the decision-making processes (Tierney & Lechuga, 2004).

To the extent that the trend described above holds steady in the coming years, diversifying the faculty body at American colleges and universities will assume increased urgency. According to Moody (2004), higher education institutions must make concerted effort to reverse conditions that militate against recruitment and retention of diverse faculty. It is crucial that the campus environment be made more welcoming to minority and female faculty. In order for faculty from historically underrepresented backgrounds to have a sense of belonging at predominantly European American campuses, they must be given resources and institutional support necessary for them to be successful. To this end, some of the strategies needed by college administrations are discussed in the following section of this chapter.

A History of International Faculty at Colleges and Universities in the United States

The American higher education system has maintained a strong international education program and African-born female faculty and administrators have and continue to make important contributions to this effort. Some scholars refer to the U.S. higher education system as a mature industry, partly due to the role played by foreign nationals (Levine, 1997). As one of the oldest industries in the world's number one country of immigrants (Monger & Yankay, 2013), the United States higher education system attracts international students and professionals from countries around the globe (Grieco, 2002; Institute of International Education [IIE], 2012; Kelly & Presort, 2007; Monger & Yankay, 2011). In 1919, the United States government established the IIE to encourage educational exchange between the United States and European countries (IIE, 2012). Another goal of the IIE was to foster positive trans-Atlantic relations in the years after World War I. The institute worked closely with the Department of State to

provide nonimmigrant visas for foreign students and professionals. By the 1960s, the institute had expanded its offices to cater to countries in Africa, Asia, and Latin America (IIE, 2012).

According to Terzian and Osborne (2011), the United States has opened its door to international students and professionals since President Truman signed the Fulbright Act into law in 1946. In 1961, the Fulbright-Hays Act was enacted into law. This new law which is also called the Mutual Educational and Cultural Exchange Act made resources available to international faculty interested in American higher education (Terzian & Osborne, 2011). According to a recent report by The Association of American Universities, which represents large research institutions in the United States and Canada, 11 of its 61 American member institutions have foreign-born chiefs, an increase of six from five years ago (Foderaro, 2011; Gahungu, 2011). Although this is a remarkable development in the history of international education in the United States, it is noteworthy that African-born scholars are not among these foreign-born chiefs.

International Women in the American Higher Education System

The United States admitted 1,031,631 legal permanent residents in 2012 with Africa making up 9.7%, Asia 40.5 %, Europe 8.5%, and South America 8.4% (Monger & Yankay, 2013). Legal permanent residents are persons who have been granted lawful permanent residency in the United States (popularly known as the green card) and are in the process of becoming citizens of the United States (Gahungu, 2011; Grieco, 2002; McCabe, 2011; Monger & Yankay, 2011). According to Monger and Yankay (2013), 54.7% were women and men made up only 45.3 %. Many of these new immigrants are well educated persons who are faculty and administrators in the higher education system (Mberu & Pongou, 2010).

Table 1

Legal Permanent Resident Flow by Sex: Fiscal Years 2010 to 2012

	2012		2011		2010	
Sex	Number	Percent	Number	Percent	Number	Percent
Total	1,031,631	100.0	1,062,040	100.0	1,042,625	100.0
Male	467,638	45.3	480,679	45.3	471,849	45.3
Female	563,958	54.7	581,351	54.7	570,771	54.7
Unknown	35	--	10	--	5	--

Note. Figure rounds to 0.0. *Source:* Monger & Yankay (2013)

According to the U.S. Bureau of Census (1990), the foreign-born population in the United States was 19.8 million. By 2000, this population had increased to 31.1 million. This group represented 11.1% of the national population and the largest immigrant population in the United States at the time. The above figures were also a 57.4% increase in the number of foreign-born residents of the United States, but by 2010, foreign-born population was 40 million Americans or 12.9% of the entire U.S. population. International women faculty, administrators, and students are part of this growing population. Notably, foreign-born women are earning more college degrees than men in the United States (NCES, 2011; Wells, Seifert, Padgett, Park, & Umbach, 2011).

Conversely, "within each racial/ethnic group, women earned the majority of degrees at all levels in 2009-10" (NCES, 2012, pp. 1-2). However, international comparison of education outcomes and adults with higher education levels in 2006 showed that the United States lags behind other developed or G-8 countries like Canada, France, Germany, Italy, and United

Kingdom (NCES, 2009). An inclusive higher education system that takes full advantage of the diverse talents, skills, cultures, and ideas that minorities, women, and the new immigrants bring with them would enrich the educational, cultural, social, career, and other outcomes at colleges and universities around the country.

Reasons African-Born Women Migrate to the United States

African-born women faculty and administrators have a number of reasons for migrating to the United States. Like other immigrants, they decide to migrate to the United States because of the educational opportunity available in the United States. With its long tradition of higher education, the United States offers opportunity for quality postsecondary education. Foreign students come to take advantage of reputable faculty, libraries, laboratories, classrooms, and other great resources available at American institutions (Ande, 2009; Ifedi, 2008). The United States has one of the best higher education systems in the world, and students from around the world are proud to have academic degrees from American universities. Second, some African-born women and administrators originally come to the United States to join their spouses or families. On the other hand, almost every African immigrant is expected to take advantage of economic opportunities available in the United States. At one time or the other, their country of origin was involved in a civil war in the course of the post-independence era (Shinn, 2008; Takougang, 1995; Takyi, 2002). Thus, a considerable number of African-born women and administrators decide to migrate to the United States because of political and economic crises in their home countries (Mberu & Pongou, 2010).

Regardless of their original reason for coming to America, most African-born immigrants who decide to stay in the United States after completing their education are discouraged from returning to their home countries because of worsening political and economic conditions

(Mberu & Pongou, 2010; Uzoigwe, 2003). Since these individuals have acquired skills in diverse professional areas that are lacking in their home countries, the migration of African-born women faculty and administrators contributes in no small measure to brain drain in Africa. To the extent that they continue to stay abroad, their home countries are unable to harness their skills for political and economic development (Ande, 2009; Ifedi, 2008; Mberu & Pongou, 2010; Sriskandarajah, 2005).

Factors affecting their decision to stay

African-born women faculty and administrators do experience some hardship in their host country when they first arrive, but a number of factors affect their decision to stay. These factors include the opportunity to obtain quality education, to interact and learn from American students and scholars as well as other international students and scholars, to work and support their families, to get more education and compete for jobs like everybody else, to become part of the American dream or live a good life, and to mentor, teach, and support other students—both American students and international students (Ande, 2009; Ifedi, 2008; Mberu & Pongou, 2010; Moody, 2004; Terrazas, 2009).

According to Terrazas (2009), the number of African immigrants living in the United States grew from 35,355 in 1960 to 1.4 million in 2007. Most of the immigrants come from countries like Nigeria, Egypt, and Ethiopia. Some African countries have serious problems with poverty, war, good health care, and in some cases, because of corruption in their governments. For instance, it has been argued that about 70% of Nigerians live below the poverty line, and as a result, many educated Nigerians leave in search of the American dream (Terrazas, 2009). Even though African-born faculty and administrators are not usually integrated in the American higher education system like their European counterparts, they do not decide to go back to their native

countries, which also are dealing with a number of issues. Moreover, most of them are already United States citizens and believe that they also belong here (Gahungu, 2011; Mukuria, 2003).

What Are the Implications for Their Home Countries?

The implications for their home countries are obvious. First, their decision to stay and work in the United States causes brain drain problem in their home countries (Ande, 2009). As African countries continue to lose educated women in large numbers, this creates a big vacuum in the home countries which are struggling to train and retain women with degrees for their post-secondary institutions. For example, some African universities are currently struggling with recruiting and retaining qualified faculty and administrators. Some African-born women faculty and administrators are not able to give back to their communities due to the distance between the United States and their home countries. Since they are working in the United States, their loyalty is first and foremost to their American institutions, neighborhoods and communities, like an Igbo proverb says it, *ebe onye bi ka onawachi* which means you take care of where you live. For these women, the United States is their home right now. Some of them have lived longer in the United States than they had lived on the African continent (Ifedi, 2008; Ojo, 2004).

What Are the Implications for Their Families?

As large numbers of African-born women faculty and administrators stay in the United States, the decision has many implications for their families. Their families miss them so much, and this makes international phone bills expensive as the women try to stay in touch with their families across the ocean (Mberu & Pongou, 2010). International calls help the women and their families talk about family issues, spiritual issues, and community issues, both good and bad, but at the same time, the phone bills can run in the hundreds of dollars and even thousands. Another implication for the family is that the women are not always able to spend time with their families

when their families need them, such as during marriage ceremonies (both traditional and Arabic/European—Muslim and Christian), during funeral ceremonies, during child-naming ceremonies, and during title-taking ceremonies. In some countries like Nigeria, some families have two marriage ceremonies: the traditional marriage ceremony and the religious one, depending on if the couples are Muslims or Christians (Geleta, 2004; Nkabinde, 2004; Ojo, 2004).

Some African-born women faculty and administrators are not able to give back to their families as much as they do if they live and work in their home countries, such as mentoring the younger populations, attending family meetings, participating in decision making, and helping with taking care of their old. Some of the women are too far away to be able to reach out to the young ones and help guide them in their education, career, spiritual growth, and other needs (Alfred, 2004; Mberu & Pongou, 2010; Obiakor, 2003; Ojo, 2004).

The Challenges for Adjusting in the United States

African-born women faculty and administrators face many challenges while adjusting in the United States, such as the difficulty most of them have understanding American professors' accents. There are different accents of the English language in the United States. Moreover, many American professors speak very fast in class, and many international students cannot understand them because of their accent and speed. Some of these women who are faculty sometimes run into problems with American students who complain about their accent. Another challenge African-born women faculty and administrators have in the United States is the weather. Most African countries have warm weather almost the entire year, although most of the United States has winter season during which temperatures can get as low as zero or below zero degrees Fahrenheit. This is an extremely cold weather for people born and raised in Africa.

Another challenge is the individualistic nature of the American culture**.** African-born women grew up in collective cultures (Achebe, 1995; Spring, 2010), and when they are trying to adjust to their new environment, they experience culture shock as Americans like to keep to themselves, which is a totally different culture which emphasizes individualism. Most women are surprised at how formal everybody is in the United States. For example, people speak to one another only when necessary. In African villages, people freely and warmly talk with each other. Greetings take some minutes as people take time to exchange greetings, ask each other about their family members, and make time for each other. Exchanging greetings in the United States is usually very brief and, sometimes, does not take place at all. People may pass each other without saying hello.

Another challenge many African immigrants face in the United States is segregation (Massey & Denton, 1993). Many African-born women faculty and administrators were not prepared for the idea of separate but equal in the American classrooms and neighborhoods. Some of them quickly realized that they may not find housing in neighborhoods of their choice due to their race. Massey and Denton (1993) stated, "No group in the history of the United States has ever experienced the sustained high level of residential segregation that has been imposed on blacks in large American cities for the past fifty years" (p. 2). This has been part of the experiences of some of the African-born women professionals who have been part of the American society inside and outside of the classrooms, as well as in their respective neighborhoods.

Cultural Preservation

Some activities and initiatives have sustained African-born women professors and administrators. These initiatives include: participating in community development organizations;

learning cultural dances, music, and songs; teaching local languages to young ones; child naming ceremonies or christening ceremonies; annual or bi-annual conventions; speaking vernacular in the homes; workshops on home cultures and related issues; isusu (mutual aid society or associations); exchanging visits among families; traditional and western marriage ceremonies; wake keeping or funeral ceremonies; bringing grandparents to visit or live with the families in the United States; wearing African fashions; watching home movies and music videos; listening to home music; sharing folktales with children; selling and buying international / ethnic products; cooking home foods; giving African names to children; organizing African parties; forming adult organizations such as Nigerian Women's Associations; forming town or local government area associations like the Orsu Local Government Association-USA; forming cultural organizations; celebrating national days; celebrating soccer games; celebrating holidays like the New Yam festival; supporting children and youth organizations; as well as organizing and supporting cultural programs for the children (Mberu & Pongou, 2010; Ojo, 2004).

Summary

The history of American faculty has evolved over time, and African-born women are part of the group. American higher education has been a strong organization for almost 400 years, but it faces many challenges in the new millennium, including finding strategic ways to recruit and retain diverse faculty to reflect the diverse student populations of the 21st century. For American higher education to continue to excel around the world in this era of globalization, it must work hard to recruit talented faculty and administrators from around the world, because without strong faculty, it may lose its place in the world educational agenda. That is, other countries which are building or strengthening their higher education organizations may either catch up or overtake the United States. As Miller (2005) argued, "The time has come to make

academic career match the realities of young academics' lives, so that we can develop the diversified faculty that is, as Van Ummersen contends, our increasingly heterogeneous student bodies' need" (p. 5).

African-born women administrators and faculty can be an asset to American higher education leadership as they bring with them their diverse educational backgrounds and experiences to their jobs, campuses and communities. These women are credible leaders who can lead in any capacity if given the opportunity (Ande, 2009; Ifedi, 2008; Kouzes & Posner, 2003; Moody, 2004; Ojo, 2004). Since they have worked hard to obtain advanced degrees and are alumni of colleges and universities in the United States, they have been part of the system and also can lead. They are trustworthy, flexible, intelligent, multi-tasking, and good decision makers (Abebe, 2003; Bolman & Deal, 2008; Ifedi, 2008; Northouse, 2010). Some of these women have served well in various positions when given the opportunity to do so, such as in academic affairs, student affairs, alumni affairs, international affairs, residential programs and services, admissions, finance and administration, and K-12 initiative (Abebe, 2004; Bagayoko, 2003; Moyo, 2004; Obiakor, 2003; Ojo, 2004; Uzoigwe, 2003). Like other immigrant women scholars at colleges and universities in the United States, they will add diverse cultural, political, and social lenses (Bolman & Deal, 2008) to the 21st century academic discourse (Bolman & Deal, 2008; Harper, 2008; Ifedi, 2008; Noddings, 2007; Ojo, 2004; Shapiro & Stefkovich, 2005).

It has been noted by many authors that the United States higher education system needs transformational leadership which will establish and sustain the much needed diverse and inclusive campus environments where both the majority population and the women and minority populations can feel a sense of belonging (Bess & Dee, 2008; Birnbaum, 1992; Cuyjet et al., 2011; Freire, 2009; Greenleaf, 1991; Harper, 2008; Northouse, 2010). Although the United

States should have been founded as a multicultural country, it has been a country built on the melting pot ideal to promote the European American culture and destroy the other cultures (Cuyjet et al., 2011; Spring, 2010). The chapter discussed some leadership theories such as trait theory and leaders-member exchange theory.

Organizational theories in higher education are discussed as well as the different types of institutions in the American higher education system. The three organizational theories discussed include positivism, social constructivism, and postmodernism (Bess & Dee, 2008). Other factors influencing the organization are politics, policy, culture, and structure which have been very Eurocentric. That is, the system has continued its culture of exclusion of women and minorities in high ranking positions, even though more women are attending college today.

CHAPTER 3

RESEARCH METHODOLOGY

The purpose of this study was to document the experiences of African-born women faculty and administrators at colleges and universities in the United States. The study explored the factors that motivated African-born women to immigrate to and extend their stay in the United States beyond completion of their education; factors they perceive as constraint on their quest for self-empowerment and identity as foreign students, college instructors and/or administrators, and parents; and factors that have enabled them to adapt to their host culture and achieve their educational and professional goals, even though they had to contend with multiple challenges associated with living in America as Black women. This chapter explains the research design and the methodological approaches used in this research.

First, qualitative research methodology was used in this study. Second, why and how qualitative research was used in the study is discussed. Also discussed are phenomenology methods, case study methods, and theories relevant to the experiences of African-born women faculty and administrators at colleges and universities in the United States. The chapter also explains the process for selecting the participants, data collection, interview protocol, how data were collected and analyzed, role of the peer debriefers, and efforts that were put in place to ensure that the research is credible. The chapter concludes with a description of my role in the study and a summary.

Methodological Approach

Qualitative research methods were considered the appropriate method for this research, because it involved semi-structured interviews whereby African-born women scholars' and administrators' experiences were discussed, analyzed, and used in conjunction with various materials to explore the implications of the information for the 21st century American higher education system. Creswell (2009) suggested that qualitative study involves narrative, interpretative inquiry, case study, and phenomenology. According to Creswell, qualitative research is described as considering diverse viewpoints like "social justice thinking (Denizen & Lincoln), to ideological perspectives (Lather), to philosophical stances (Schwanadt), to systematic procedural guidelines (Creswell; Corbin & Strauss). Each perspective vies for center stage in this unfolding model of inquiry." (p. 173).

Since face-to-face interviews were used in the study, data were interpreted, and specific questions were studied. Qualitative designed research was a more appropriate research method than the other two types of research methods, namely quantitative and mixed-methods (Creswell, 2009). The two research methods used in the study were phenomenology and case study.

This research was a qualitative study, as it explored themes, patterns, concepts, insights, and understandings. As the research statement suggested, this study documented the patterns in the experiences of African-born women faculty and administrators at colleges and universities in the United States. Obviously, there were some peculiarities which were also noted. As Patton (2002) noted, there are three types of qualitative data: interviews, observations, and documents. For the purpose of this research, I used semi-structured interviews, observations, and documents. For instance, interviews involved open-ended questions and efforts to solicit more responses

from the interviewee which should explain the person's experiences, perceptions, feelings, and knowledge. Participants were observed in their worked environments and data were analyzed.

Phenomenological Research

Phenomenological research is concerned with "lived experiences" (Van Manen, 1990, p. 9). This helps the research focus on "the things themselves . . . to turn toward phenomena which had been blocked from sight by the theoretical patterns in front of them" (Spiegelberg, 1965, p. 658). Schram (2003) added that "phenomenology is a study of people's conscious experience of from the interviewee, which should explain the person's experiences, perceptions of their life-world, that is, their everyday life and social action" (p. 71). Since this research was to explore the experiences of African-born women faculty and administrators at colleges and universities in the United States, phenomenological research was a good fit.

Qualitative research uses phenomenological study to include emphasis on the experience and interpretation. As well as using tools of phenomenology, this study was based on

> the assumption that there is an essence or essences to shared experience. These essences are the core meanings mutually understood through a phenomenon commonly experienced. The experiences of different people are bracketed, analyzed, and compared to identify the essences of the phenomenon, for example, the essence of loneliness, the essence of being a mother, or the essence of being a participant in a particular program. The assumption of essence, like the ethnographer's assumption that culture exists and is important, becomes the defining characteristic of a purely phenomenological study. (Patton, 2002, p. 106)

The researcher who is using phenomenological method should highlight or portray the relevance of the experience. Usually, these experiences are about positive or negative

experiences such as love, anger, or betrayal. The researcher should put aside or bracket his or her prior experience. The phenomenological interview becomes the main source of data collection (Creswell, 2009). The researcher also should think about his or her prior experiences relating to the research and work hard to isolate such things as personal prejudices, viewpoints, and assumptions from the study. This is known as *epoche*, "a Greek word meaning to refrain from [sic] judgment. . . . In the Epoche, the everyday understandings [sic] judgments, and knowings are set aside, and the phenomena are revisited" (Moustakas, 1994, p. 33). It is imperative that the research makes conscious efforts to put aside daily understandings, judgments, and knowledge. Phenomena are re-examined in order to conduct an objective study. In other words, these are bracketed during the research. The practical application of this principle is open for debate.

Case Study Method

Merriam (2009) offered a definition of case study research as "an in-depth description and analysis of a bounded system" (p. 40). The author suggested that professionals in academic disciplines such as anthropology, sociology, psychology, law, medicine, and social work use the case study approach to conduct their research. Yin (2003) offered another definition of case study as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 18). Within the context of this qualitative research, I used this method to undertake in-depth description and analysis of the real-life experiences of African-born women faculty and administrators in the American higher education system. The study examined a set of individuals bounded in time and place (Merriam, 2009). Specifically, this research focused on the experiences of a set of African-born women faculty and administrators at PWIs and HBCUs.

I used an inductive investigative strategy and a well described end product while searching for meaning and understanding (Merriam, 2009). Creswell (2009) suggested that the researcher uses the qualitative case study research approach, which relies on "*multiple sources of information* such as (observations, interviews, audiovisual material, and documents and reports), and reports a case description and case based themes" (p. 73, emphasis in original). As the primary investigator, I interviewed women whose profiles were suitable for this research, observed some in their work environments, transcribed the interviews, and used the report to describe their real-life experiences in the American higher education system. The study also reflected what Cronbach (1975) noted as "interpretation in context" (p. 123). In other words, I tried to interpret these interviews and observations within the context of the American higher education system as they relate to the daily experiences of these women.

Participant Selection

Participants for this study were selected using purposeful sampling, maximum variation, and network sampling of women who were born and raised in Africa and who have held or are holding faculty or administrative positions at colleges or universities in the United States. Administrative positions occupied by participants may include directors, deans, assistant directors, assistant and associate deans, chairs, provosts, and other vice presidents, chancellors, and presidents (Martin, Samels, & Associates, 2009). Participants were asked to choose pseudonyms to protect their identities.

Patton (2002) concurred by stating that the best method should be purposeful sampling whereby the researcher intentionally selects sites and respondents who provided in depth data. The respondents were selected from colleges and universities around the country as much as possible to reflect the regional diversity in the United States. This involved the four aspects used

to gather data in a qualitative study, as suggested by Miles and Huberman (Creswell, 2009), which include the setting where the interview took place, the actors or the participants were interviewed, the events or activities the participants were observed doing, and the process which referred to the activities the actors were involved in within the setting.

The African-born women who participated in the study are all citizens of the United States who still have ties with their families and communities in their native countries or countries of origin. Some of these women had gone to school in the African continent up to the postsecondary or high school level or higher. This included women who teach at the various categories of institutions in the United States (Villalpando & Bernal, 2002) including the European American colleges and universities, the African American campuses and universities, but no community colleges. An internet search for African-born women faculty and administrators did not yield enough potential participants. Some African-born women and men at American colleges and universities were contacted for leads to women who may qualify for this study. I also contacted some African-born women friends and colleagues that I had met through my jobs. A list with contact information of 37 women who showed interest in the study was assembled. Phone conversations and email exchanges helped clarify remaining questions that some women had regarding the study. Fifteen faculty and administrators confirmed their interest to be participants in the study. In the end, the first eight participants were interviewed for the study, after which data became saturated as the stories were beginning to sound very much the same. The age ranges of the female participants were not defined. All of the eight women who were interviewed still actively serve their various institutions.

Data Collection

Since interviews were the main source of data collection for this study, semi-structured and open-ended sets of questions were used (Merriam, 2009). As Merriam (2009) explained, this method allows the individual respondents to freely explain how they saw the world, based on their lived experiences. Open-ended questions gave room for elaborate details on the part of the respondents so that in depth data were collected.

The interview involved professionals who already were marginalized by the system; their concerns were addressed properly during the interview. Each interview lasted between 60 and 90 minutes. The questions that were used in the study covered topics like a brief background information on life before migrating to the United States, life as students at colleges and universities in the United States, and life as professionals in the American higher education system. The interviews were recorded, transcribed, analyzed, and integrated into the study. Appendix A contains the formal letter sent to the participants. There were 66 open-ended questions that guided the interview (Appendix B).

Interview Protocol

Each interview was conducted as scheduled. Eight semi-structured interviews at each participant's work place or other location of her choice were conducted. Some open-ended questions modeled after Ande's (2009) and Ifedi's (2008) questions were used during the interview (Appendix B). The questions were not answered in any particular sequence or format by participants. I ensured that participants had control over how long and how much they wanted to say on each question. I sought the help of three qualitative researchers who proofread the questions, tested the questions, and provided constructive feedback. These questions were modified over time, depending on the kind of responses and feedback the participants provided.

I adopted some questions from Ande (2009) and added a few other questions which covered some subtopics not documented by this author. For the purpose of this research, five more areas were added: (a) prior faculty experiences in the native country, (b) if prior faculty or administrative experience was recognized in the United States, (c) initial struggles with learning institutional culture, (d) experience with the tenure and promotion process, and (e) institutional diversity strategic plan and efforts to recruit and retain diverse faculty, staff, and students in the 21st century American higher education system (Appendix B).

I made every effort to protect the identity of the participants. The participants' actual alma mater and place of work were not revealed. The information obtained was stored in a secured place. Each participant was asked to review the transcription to make sure it was correct, and if further clarifications were needed to make sure the information was accurate. A visit to the participants' place of work to make an observation was part of the study. Denzin and Lincoln (2003), McMillan and Schumacher (2001), and Merriam (2009) noted that triangulation may be used if multiple sources of data are used. Denzin and Lincoln also noted that in using triangulation to cross-examine data sources, the methods for collecting data, time periods, and theoretical schemes are handled by the principal investigator. Triangulation is about finding patterns and themes in the data. After the interviews and from the data that were collected, common themes and patterns emerged to articulate the results. Sometimes, a single incidence was noted, depending on its relevance to the study.

Four peer debriefers read and critiqued this study to make sure my bias was blocked and that data were accurately analyzed. They also helped with clarifying the themes and the emergent patterns in the data. The debriefers were three African-born faculty and administrators and another faculty and administrator from ~~a~~ different cultural and educational background. One

of the debriefers is an ethnomusicologist faculty member. The second debriefer is an African language professor and administrator. The third debriefer is a professor of statistics, and the fourth debriefer is both a faculty person and an administrator.

Data Analysis

Merriam (2009) argued that data analysis is perhaps the hardest part in a qualitative research, especially if big data are to be analyzed. As a result, this part of the research was to be tackled in three phases (Ande, 2009). In phase one, data were transcribed. Phase 2 included documentation and extensive review of the data. Phase 3 was the extraction of emergent themes. Merriam (2009) rightly stated,

> Data analysis is the process of making sense out of the data. Making sense out of the data involves consolidating, reducing, and interpreting what people have said and what the researcher has seen and read – it is the process of making meaning. (p. 176)

As data were analyzed, important or emerging themes were noted. The participants were asked to read the transcription to make sure their experiences and opinions were well represented. These data were edited to remove my comments or voice from the transcription. Participates were asked to add any information they thought was important, but may be missing from the data. Participants were also asked to delete any information that they did not want to be in the study before it was used. Participants were free to discontinue with the study at any time during the research. Data would be stored for two years after which they are properly destroyed.

During this research, horizontalization was used, which is giving equal weight to all of the data (Creswell, 2009; Merriam, 2009; Moustakas, 1994). These data were gathered, thoroughly examined, and treated the same. The data were then analyzed for emergent themes. In horizontalization,

> there is an interviewing of person, conscious experience, and phenomenon. In the process of explicating the phenomenon, qualities are recognized and described; every perception is granted equal value, non-repetitive constituents of experience are linked thematically, and a full description is derived. (Moustakas, 1994, p. 96)

Since this research involved eight semi-structured interviews of faculty and administrators, horizontalization played a role on how these data were equally weighted. This kind of study helps the research to try to relate to the experiences of the people interviewed. The study involved reading, studying, and analyzing the interviews, and "the reader should come away from the phenomenology with the feeling, 'I understand better what it is like for someone to experience that'" (Polkinghorne, 1989, p. 46).

Personal Statement

I was a high school teacher back in my native country, Nigeria, prior to joining my spouse in the United States in 1986. My involvement in the American higher education system dates back to 1987 when I enrolled in the History Department at Washington State University to complete my undergraduate education. I consider myself very lucky for the opportunity to study on a campus that is very hospitable to international students. The Office of Multicultural Affairs, the Office of International Education Outreach program, and the library system had a policy of offering employment to international students. Foreign students willing to work 20 hours per week automatically qualified for in-state tuition status in addition to their minimum wage. Thanks to the opportunity to work in the system, I acquired useful experiences which enhanced my academic and professional growth.

I have held different administrative positions in higher education, including Assistant Director of the Marcus Garvey Center for Black Cultural Education at University of Northern

Colorado, Director of the Neal-Marshal Black Culture Center at Indiana University, and Special Professional Tasks Staff in Residential Programs and Services at Indiana University. Although I have to approach my doctoral research on the experiences of African-descended immigrant women who share similar stories with me, I am deeply aware of the fact that my experience is not everybody's experience. Notably, the experiences of African women educational professionals in the American higher education system have not been studied widely (Ande, 2009; Ifedi, 2008). Against this backdrop, I know that I have to keep my personal opinions and experiences out of the study and focus on the stories and counter-stories of my participants. I will come back to this topic later.

Summary

Qualitative research methods were appropriate for this study. Sixty-six questions with open-ended answers were discussed during the interview. Eight African-born women faculty and administrators or respondents were selected from colleges and universities and interviewed. The interviews were recorded with audiotapes and stored in a very secure place. The actual names and places of work of the participants were not used in order to protect their identity. Data were transcribed and saved. Also, the date collected were given equal value or importance to make sure everyone's experiences, ideas, and opinions were well represented in the study.

After the study, I will secure data for three years after which the data will be properly destroyed. Every effort has been made to make the study credible by blocking my biases or experiences from interfering with the data

CHAPTER 4

RESULTS

The purpose of this study was to document the experiences of African-born women faculty and administrators at colleges and universities in the United States. The study explored the factors that motivated African-born women to immigrate to and extend their stay in the United States beyond completion of their education; factors they perceive as constraint on their quest for self-empowerment and identity as foreign students, college instructors and/or administrators, and parents; and factors that have enabled them to adapt to their host culture and achieve their educational and professional goals, even though they had to contend with multiple challenges associated with living in America as Black women.

The purpose of this chapter is to discuss the culmination of my efforts to document the experiences of African-born women faculty and administrators at colleges and universities in the United States. This chapter discusses data collected from semi-structured interviews held with eight participants about their experiences in the American higher education system. The stories were discussed under three subtopics: (a) life before migration to the United States, (b) life as a student in the United States, and (c) life as a higher education professional in the United States. The participants held or had held both faculty and administrative positions. Also, participants had worked at PWIs and/or HBCUs. Altogether, their stories enriched this study in some very special ways.

Participants' Stories

Initially, I was nervous about asking people to share their stories with me. I was not sure how they would respond, knowing that some women might have had good experiences, although others might not have been that fortunate. However, when I first contacted my prospective interviewees, I was both humbled and pleasantly surprised by their excitement and willingness to support my research. Each woman expressed keen interest in sharing her story. Some even said that they were happy to have been invited to participate in the study. There were, however, a few individuals who declined my invitation for fear of the unknown; perhaps, they were concerned about job security and/or having to add another layer of work to their tedious schedules. After the initial conversations and email exchanges, 15 of the 37 potential participants I had identified wanted to schedule for the interview and I extended invitations to them to participate in the study. However, I stopped after the first eight interviews, as responses from participants were becoming repetitive. I profoundly appreciated their support for the study and hope that their stories have a positive impact on American higher education policy, structure, culture, curriculum and climate with regards to gender, race, ethnicity and class.

The eight participants were originally from seven African countries—Benin, Cameroon, Congo, Ghana, Mali, Nigeria, and Tanzania. Their educational and career experiences covered several states including Alabama, Georgia, Kentucky, Illinois, Indiana, Michigan, Missouri, New York, and Ohio. On average, each interview lasted about one and a half hours. Each participant took time to respond to the questions or tell her story and, in some instances, offered useful examples. In order to protect the identity of each participant, I deliberately used pseudonyms (fictitious names) in place of their actual names and the names of their countries of origin, alma maters, current and past employers, and states of residence.

Ada's Story

Life before migration to the United States. Born in Nigeria and raised in Kenya, Ada was raised in a privileged family where she enjoyed a lot of material support during her childhood. She has many brothers, sisters, uncles, and aunts in her extended family. Ada's parents are very well educated and gave her the support she needed to do well in school and in choosing a career. She is the third of four siblings, and each of them holds a degree in a graduate or professional degrees in chemistry, political science, English, and international studies.

She began by stating that she was born in Nigeria and actually grew up in Kenya. She had also visited other African countries such as Ethiopia, South Africa, and Tanzania. About her experience migrating to the United States, Ada said,

> The first time I came to the United States was in 1979. That was the first time that I lived in the U.S. No, when I came in 1979, I left in 1984 to go to Kenya. The first time I came with my father, then with my parents, and then we went to Kenya in 1984. I graduated from high school, and then I came back in 1987 to start college.

I asked Ada if she had set goals for herself when she decided to migrate to the United States, and to what extent she thought she had achieved those goals. She said,

> Yes, I would say the second time when I came back in 1987 for college, at that time my goal really was, to be honest, to go back to Africa and contribute; that was my intention. If for some reason that did not work, then my future was in the United States. I think I have. I think the goals that I have set out for myself, which was to build a future for myself in this country professionally and personally. I think I did achieve.

Ada acknowledged that she knew a lot about the American culture with regard to socioeconomic and racial disparities before her migration through the television, visits, and from readings.

However, she did not know much about the earlier migration of Africans to the United States. She was very excited to meet Africans born and raised in the United States. She made friends with them, and some of them would later help her understand the racial dynamics in the United States.

Life as a student in the United States. When asked about her college experience, she said that she liked the American higher education system, and that was the reason she did her undergraduate studies and came back for graduate education. She had a positive college experience at the same university where she has been both a loyal alumna and an employee. After her undergraduate education, Ada worked in Gambia for two years before returning to the United States for her master's and doctoral degree programs. She holds a doctoral degree in International Studies and has extensive experience in Academic Affairs, Student Affairs, and International Affairs. When I first contacted her for this study, Ada was very excited and instantly agreed to be one of my participants.

She gave her university credit for the way it relates to international students, saying "I would say I was very fortunate that I came to a university that understood what it means to have international students and really invested resources and energy and education to make international students feel welcome." Not surprisingly, Ada described herself as a loyal alumna of her alma mater, which was largely due to her positive college experience and the fact that she was hired by the same institution for an administrative position. She has been working at the same school for many years, helping both American and international students.

When I asked Ada about her experience with racism, she said that because she came to a metropolitan city in the Eastern part of the country, she did not notice it right away. When she began to notice certain unusual things, she decided to talk with her African American colleagues

to help her understand what was going on. She believed that the ensuing conversations were very enlightening regarding race relations in this country. In due course, she discovered that in the United States the status of new immigrants partly depends on the history and contemporary realities of their ethnic minority brothers and sisters. For this reason, new immigrants of African descent must pay attention to the economic and social status of African Americans in the state of their residency to understand where they belong in the socioeconomic and political ladder.

When our discussion turned to the subject of sexism in the United States, Ada said that through her undergraduate experience as a business major and accounting minor—two areas dominated by men—she was quick to learn that men invariably occupied very powerful positions in the corporate sector. On the other hand, she believed that higher education was hiring more women, though not at the higher levels, such as provost, president, and board of trustees. Comparing gender roles in the United States and her native country, Ada thought that although women have opportunity to go to school, some still think that getting married and having children should be a priority at home. Although the United States is still a patriarchal society, women have more educational and career opportunity in this country than elsewhere. She further observed that there seemed to be a lot of European American women, but very few minority women in college administration.

As a college student, Ada "knew that some students were struggling to make two ends meet, working two to three jobs sometimes." Coming from a privileged family background, she did not have to do two or three jobs to be able to go to school, but many students had to do that to be able to attend college. Today, as a college administrator, Ada pays close attention to the students' diverse socio-economic backgrounds. She believes that her training and personal

experience help her to be sensitive to the struggle some students are going through and figure out how best to support and encourage them to stay in school.

When I asked Ada about physical diversity in her college classes, she stated that she had only one male domestic minority professor and two male foreign professors during her doctoral program; one of the international professors was originally from Hong Kong, and the other was from Palestine. Notably, although 18% of the faculty members were from international backgrounds, there was not a single international person in a high level administrative position when Ada was a student at this institution. On the other hand, she had only one woman minority faculty member during the same program.

Life as a higher education professional in the United States. Ada and I had scheduled to meet at 4:00 pm in her office for the interview. I arrived about half an hour early and was fortunate to find her office without any difficulty. Her office assistant gave me a warm welcome and offered me a seat in the reception area. Ada has worked as an administrator in American higher education for over 20 years. She currently serves as the Assistant Vice President for Student Life at Prisca University. In her office environment, the interactions with students and among the colleagues were both friendly and professional. Apparently, Ada had a busy schedule, as I could see students and staff going in and out of her office, and I waited for our meeting. I kept myself busy with some Student Affairs literature and flyers. Her support staff wasted no time in informing her of my presence. When it was time for our appointment, Ada came out to welcome me into her office. She was very friendly and professional. We exchanged greetings and talked briefly about her work. Her office environment was decorated with pictures and photos related to student issues from different parts of the United States and foreign countries. This campus is very diverse and international; it has students and professionals from

over 100 countries. It was interesting to hear people speaking English with accents from virtually all of the world's regions.

I had sent the interview questions to Ada a couple of days ahead of my scheduled trip to her office. Although she had a very busy calendar, she had read through the questions, so the interview had a smooth start. We had a good conversation for almost two hours. She noted that overall, there had been very little diversity, and the situation was still the same at the time of my interview with her. In terms of gender diversity, the institution had fared fairly well, as there were some women directors, assistant directors, vice provosts, and an assistant vice president. For instance, Ada was currently Assistant Vice President for Student Affairs, a position she had held for about 10 years. Notably, although domestic minority students made up only 15% of the student population, international students made up about 20%. During a follow-up phone interview, she stated that during the 2013-2014 academic year, domestic student population had grown to about 23%.

Ada's experience mirrored contemporary realities at American colleges and universities; overwhelmingly, American higher education institutions tend to devote resources to recruitment and retention of international students. On the other hand, they were not concerned about increasing the number of international faculty and administrators. Ada suggested that American higher education institutions should devote more resources to internationalization and diversification of their campuses. She thought that these institutions usually "say they want to do a better job, but their actions don't usually say it." As a result, many campuses are still either predominantly European American or ethnic minority campuses in terms of their demographic make-up. She described the American higher education system as "competitive" and a place where everybody understands "the power dynamics." She also thought the structure was very

hierarchical, especially at the faculty level. She further believed that the system is hierarchical at the administrative level. As for the curriculum, Ada believed that it was not inclusive, with particular reference to the contributions and experiences of minorities and women.

Ada believed that the tenure and promotion process is still highly politicized. This is particularly the case for minority and international faculty who are marginalized and have no mentoring opportunity that would prepare them for the process. Lack of understanding of the politics of the system only made matters worse. Many minority and international faculty struggle to belong. Job security is always a huge concern for African-born professionals who are, at the same time, minority, foreign-born, and female. They have to work very hard and can never take anything for granted. According to Ada, new African-born women immigrants have these three strikes against them and even more. She believed that they should observe and learn from the experience of their American cousins, the African women born and raised in the United States, as they cautiously climb the career ladder. She expressed surprise that African Americans do not have much in common with continental Africans and other African-descended people.

Like many African-born women professionals in the United States, Ada decided to stay in the United States after her studies because of some personal reasons and the fact that her native country was experiencing economic and political difficulties. She reasoned that despite the challenges she faced in the United States as a recent immigrant, she hoped for a better career than in her native country. Against this backdrop, Ada has been able to make the most of her situation in her adopted country. She liked her job and appreciated the opportunity to give back to her alma mater and the community that has nurtured her. She believed that the American higher education system gave her good education and helped pave the way for a good career. Even as an undergraduate student, she had an opportunity for internships. Upon graduation, she

was able to work for an American company which enhanced her career skill development. Ultimately, graduate education helped to solidify her professional skills. Currently, she devoted part of her time to mentoring students to help them gain leadership skills and prepare them for their future careers.

Ada had the following advice for Black women educational professionals, regardless of whether they were raised in the United States or outside the country. Black women professionals should believe in themselves, work very hard, get good education, and knock on doors. Hopefully, there would be some opportunities they could take advantage of. Black women professionals born and raised in Africa still have to deal with some Americans complaining that they have accent. Ada believed that speaking with an accent is a cultural characteristic shared by all residents of the United States, as different regions of the country have different accents. This applies to the new immigrants who learned the English language from diverse cultural and linguistic backgrounds. In other words, although someone born and raised in Nigeria speaks English with a Nigerian accent, an American from Louisiana speaks with a regional accent which differentiates his or her English from that spoken by an American from Washington state or New York. Therefore, although it is necessary that African-born female educational professionals endeavor to sharpen their language proficiency for the purpose of communicating effectively with others, they should not allow themselves to be inhibited by their foreign accent.

When I prodded her further for advice on how African-born women professionals should handle the challenges they face in the United States, Ada suggested that those women should endeavor to chart a career path for themselves, regardless of whether they have role models or not. They should not be afraid to ask for what they want. They should try to negotiate their way through the system by speaking for themselves. She encourages them to be comfortable with the

idea of being a "strong woman" and try to communicate effectively with their students and colleagues. She further suggests that African-born women educators should endeavor to know their campus climate or environment well in order to understand how to carry themselves or survive in the system. She also suggests that they be principled and always seek out people as mentors, both Blacks and non-Blacks. Last, she suggests that they make every effort to understand the experiences of Africans born and raised in the United States, work with them as much as possible, as well as work with other people in the system.

About curriculum, Ada held the view that American higher education institutions should recruit more women and, particularly, more women of color, as well as international professionals who can teach from diverse perspectives. She argued that if the system has diverse faculty, staff, and administrators, the curriculum will reflect those diverse educational and cultural backgrounds. She also believed that simply recruiting a diverse faculty was not enough unless these professionals can develop inclusive curriculum and make conscious effort to offer diverse materials and perspectives in their classrooms. Ada has had the opportunity to teach at a nearby campus, Amina University, since 2006. This has given her an opportunity to interact with students in the classroom. Professors at this institution design their syllabi based on their own educational and cultural backgrounds and experiences. This observation led her to believe that diverse faculty populations are likely to offer inclusive curriculum in their various disciplines or courses.

When asked if she knew of any support group for African-born women in American higher education, Ada said that she did not really know any such groups. She still kept in touch with her relatives in her native country. She is lucky to have her parents living only minutes from her home. That makes it relatively easy for her to maintain her culture. For instance, she

cooks and eats traditional food from her native country, and she continues to speak her native language through conversations with relatives and friends. With the help of the Internet, she has unrestrained access to home newspapers, which keeps her abreast of developments in her native country. She was happy to report that she was invited to serve on several committees on her campus. Most of the committees dealt with issues related to faculty and staff. She also felt free to express her interest in serving on committees that are of particular interest to her, and she is usually invited. Serving on committees has offered her ample opportunity to learn from colleagues on the same committees. Ada works at a university that is inclusive of American-born and foreign-born professionals. She has a lot of good stories to share about her alma mater, which is also her employer. She has worked on the same campus for 23 years. She had been invited to apply for new positions on her campus. In fact, she was invited to apply for her current position. Ada is lucky to be one of those foreign-born Black professionals in the American higher education system who feels included by faculty, staff and administrators. She felt that she was respected and appreciated by colleagues across the campus.

Ada has worked at the same institution for a long time. Currently, she occupies a position that enables her to have some influence on aspects of institutional policy on her campus. She is someone to whom people listened. She worked with the president, provost, and other administrators as well as faculty. She clearly admitted that she is a lucky person in this regard. It is also a fact that as someone born and raised in a different culture, she has worked hard to make some adjustments to fit into the American higher educational culture. Her success can also be attributed to her ability to build good relationships with people across the board. People take her opinion seriously. Ada received several awards at her university. She has a strong sense of

belonging at her institution. She did admit, though, that she does not know other African-born women on her campus and surrounding campuses.

When I asked Ada about her advice for African-born women who are interested in migrating to the United States, she said that they should do their homework instead of relying on what they see on television or what they hear from people. She suggested that when they arrive in the United States, they make a decision about what they want to do and stay focused. They should find one or two good mentors who can help them achieve their goals. These should be people who tell them the truth about what potential challenges they face and how to navigate the system. Their mentors do not have to be Africans, but they should be people who care about their success. She also offered some advice for African universities. They should develop global curricula that are relevant to the needs of the current generation of students. She contends that African women have proven to be a group to be reckoned with and should be given more important roles in the university system. She also believes that American universities will benefit from being more inclusive. She argued that women should be given more important roles in order for American universities to build more sustainable structures. She noted that every system will benefit from building inclusive structures. Ada's story could not be more illustrative of this point. Her high school academic credentials were transferred to the United States because she was educated in Africa in systems modeled after the American and French systems.

At the end of the interview, I thanked Ada for participating in this study. We shared our experiences of growing up in Africa and the challenges of moving from a warm climate in West Africa to a different climate. We shared with each other our American journey—the fact that we both went to school in the United States and decided to stay and work in the higher education system. At the end of our conversation, Ada walked out of her office with me and introduced me

to the rest of her staff who were not in the office when I arrived. She does have a friendly team, and it can be felt around the office.

Alinda's Story

On a beautiful Wednesday morning, I set out for a five-hour drive to Patricia University in Kayode, Maryland, where Alinda was an associate professor of music. She usually taught on Tuesdays and Thursdays and held meetings with her master's and doctoral students on Wednesdays. This was the day she had set aside for advising her graduate students, a kind of writing workshop day. I left my hotel at 5:00 am, so that I would arrive around 10:00 am for the 12:00 meeting. I decided to arrive at Alinda's campus two hours ahead of our meeting. As a result, I had ample time to give myself a tour of the campus. Having heard a lot of good things about Patricia University, I was curious to walk across the campus, which was adorned with a number of beautiful buildings, trees, and open spaces. I had a copy of the campus map, which proved very useful. It was easy to find my way back to Alinda's office at exactly 11:15 am. She was talking with students prior to my arrival. Patricia University has a large music department. Alinda and I made eye contact as soon as I approached her office. She greeted me with a warm smile. She was wearing a colorful bubu, a flowing tropical dress (African fashion) with loud embroidery, popular among Western African and Eastern African women. We exchanged greetings, and I complimented her dress. She thanked me, and we proceeded to talk in general about working as a professor at her university. Alinda was very excited about her work. She shared with me her current book project, the fast approaching Association for Third World Studies Conference she was planning to attend, and her courses and various outreach activities she was involved with on campus and outside with k-12 schools in the area. She asked me about my drive to her campus and my research. I could tell from talking with Alinda that she was very

engaged with her students, colleagues, administrators, and the larger community. She offered me a glass of water and made sure that I had anything else I needed for the interview, which started on time, almost at 12:00 noon.

Life before migration to the United States. Alinda was born in Benin, West Africa, but she grew up in neighboring Nigeria where she studied for her bachelor's and master's degrees at Buki University. She wanted to obtain a doctoral degree in music, which was not available at the time in Nigeria, so she decided to check out universities in the United States. In 1997, she migrated to the United States. At this time, she was in her late 20s. Alinda had set a goal for herself which was to complete the doctoral program in record time. Upon graduation, Alinda found her first job as an assistant professor of music at Karla University in Georgia.

Alinda had visited the United States twice prior to her decision to embark on her doctoral program, so she had a good understanding of the American culture before her migration. This helped her make a relatively smooth transition when she came to study for her doctorate. She still needed to learn the American way of life because she would live, interact, and work with Americans on a daily basis. As she summed it up, "it could be some little things like how to answer the American way, not the British way, which was part of the culture I grew up in, learning the small things that matter here." Alinda explained the difference between visiting a place as a tourist and settling down to live among the people, as a student or a worker, which required sustained interaction with a completely different environment. It also entailed learning to live and survive during cold winter weather, which was quite the opposite of the tropical weather of West Africa. She had worked with a consulting firm for about six years prior to her migration.

When asked about her experience with race and racism in the United States, Alinda said that she knew about racism in the United States before migrating to the country. For instance, she "knew about walking into the store and people are watching you or following you." She had prior knowledge of this aspect of American culture and thought that it was part of the reality with which foreigners have to deal. For her, racism helped her to view Blackness from a positive light.

Life as a student in the United States. Alinda had no problem when she arrived at the airport. Everything went smoothly. The United States Customs and Immigration officers were professional and treated everyone professionally. They were just doing their job. She had arrived a few weeks early to get adjusted before starting school. Luckily, it was still summer, and the weather was very beautiful.

She attended Ugwu University in Kensington, Ohio, for her doctoral program. As a graduate student, she knew that she had to work with other students and her professors in order to help create the kind of college experience she desired. So, she tried to relate well with her classmates and professors. She was aware of the fact that she came from a different cultural and educational background, and as a result, she would have to make some adjustment. With these ideas in mind, she was able to get through the program in a timely fashion. Alinda has a family in the United States and told me that her spouse has been a strong supporter of her education and career.

When I asked Alinda if she thought that colleges and universities in the United States had adequate arrangements for international students, she responded as follows:

> I don't think so. I think most colleges and universities I went to or have worked, they have good intentions, but having said that, there are so many things the international

programs should do, because these students come from different cultures around the world. Some of these students do not speak good English. I think they should help them with transition and adjustment.

Alinda's story about her experience as a graduate student at a major university in the country is typical of many international students who come to the United States for their education. Most of them come from communal cultures in Africa, Asia, the Caribbean, and South America. The culture shock is overwhelming when they arrive at their new campus only to discover there has been no special preparation for their arrival—a kind of welcome program that could involve temporary overnight accommodation, a home cooked meal for the first day of their arrival, or any kind of "we care" packet to help with their transition. Instead, they are immediately confronted with the American individualistic culture, which is the opposite of the culture of their home country. It would be good if the Office of International Programs recruited staff with international educational and cultural backgrounds similar to those of prospective foreign students, professionals who can relate to the needs of international students.

Although Alinda is proud of her alma mater, when it comes to monetary gifts she believes her extended family members come first. Like most former international students, Alinda believes that the relationship she established with her alma mater in the course of her college years was not that strong to make giving money to the school a priority. If American colleges and universities do not provide good customer service to international students starting from the day they arrive, these schools should not expect money from them. It is often said that first impressions matter. According to Alinda, some universities and colleges do not make serious efforts to make foreign students feel welcome. They are treated as foreigners during their study, and the impression lasts beyond their graduation. For instance, international students pay

non-resident tuition and room and board, but sometimes, they are not given good accommodations. At some campuses, they are not treated as if they belong. Most of them perceive the difference between themselves and domestic students. With the exception of international students from certain parts of the world who can change their visa status to residency almost immediately, those from Africa, Asia, the Caribbean, and South America do not qualify for such privileged treatment. They remain marginalized throughout their study and are expected to leave the United States right after graduation, unless they are lucky enough to secure a job or permit for practical experience. If they succeed in securing employment after graduation, these students are viewed by some Americans as taking their jobs.

Alinda recalled that as a student, she was not involved in any formal mentoring program. However, her professors were good mentors, and she appreciated their support. In comparing the experiences of African Americans and those of African-born women, she pointed out some remarkable distinctions. First, American-born Black women are more familiar with the American system because they were born and raised in the United States, although African-born women have to deal with the challenge of adjusting to the system. Second, African American women have family and community here, and African-born women left behind their extended families and communities. She concluded that learning to deal with culture shock was an inevitable challenge for all African-born women.

Life as a higher education professional in the United States. Alinda was using her American experience well in her job. She made sure she included conversations on race and racism in her teaching. She had a good sense of identity as a Black woman in America. Since Alinda began her career as a college instructor, she realized that some of her White students never had Black professors. She welcomed the opportunity to have conversations around the

issue of race and racism in the United States. When asked if the students complained about her foreign accent, she said, "No, that has not been a problem, and I am grateful for that."

When asked about her experience with sexism, Alinda said that she had extensive experience with that, and it has made her more aware of the challenges women face in the United States. She pointed out that America has had few women in leadership positions at colleges and universities, few women governors, but not a single woman president. She quickly added,

> I may be paid less than my colleagues. Comparable worth and pay has continued to be a challenge for the United States, and it is yet to be resolved. Students call my colleagues, Dr. Dick, Dr. Obi, Dr. Musa, but not me. Students seem to give more respect to male faculty than female faculty.

Alinda offered a comparative perspective on gender relations in Africa and the United States when she stated that

> women in Nigeria are very powerful. I know Western people think African women are subordinates, but it is not true. I think, for the most part, Nigerian women, I think, tend to do their roles. Okay, we Nigerian women know that we can work hard to get to the highest levels in our profession. But, we do value our relationships with our husbands and the family. We don't mind being mothers. Position of mother and wife are powerful where I come from. That is definitely different from the way gender is perceived in the West.

Alinda's statement above on gender roles and sexism is supported by historical evidence. Before British colonial rule, Igbo women in Southeastern Nigeria were identified by their family name even after they became married. In other words, they were not required to adopt their husband's family name, as generally was done in the West at the time.

To shed more light on this issue, I want to elaborate with a personal experience and story. My paternal grandmother who helped nurture my siblings and me during the Nigerian civil war was called by her family name. When she died as an old woman, her body was taken back to her family where she was buried among her people. My parents have been married for 60 years, and my father continues to call my mother by her family name. These practices are in line with an old Igbo tradition, according to which marriage means *ike nwanyi* or sharing a woman between her paternal family and her husband's family, which means that married women are still considered as bona fide members of their paternal families until death. When a married woman dies, her nuclear family is strictly required to perform funeral rites and burial in consultation with her paternal family. Among the Yoruba, women, especially first daughters, remain an important voice in their family, even after being married. Notably, with the advent of colonialism and Western Christianity, gender roles among the Igbo have undergone some changes. Although pre-colonial Igbo society was not devoid of sexism, colonialism suppressed women's rights in Igboland and across the African continent, instead of improving their social status as daughters and wives. Colonial assault on women's rights explains why Igbo women organized anti-colonial protests such as the Aba women's war against the British. Black women played an important role in the anti-apartheid movement in South Africa for similar reasons.

Alinda noted that classism has not been a problem for her, and she believed that in the United States classism and racism are viewed through the same lenses. She rejected the notion that minority people are automatically on welfare because she knows Black people who have a good education and are accomplished professionals in their fields. Her view is supported by the fact that a large number of African immigrants hold graduate and professional degrees in virtually every field. However, it is also true that even though these recent immigrants have

obtained advanced degrees in diverse areas, a large number of them are underemployed, and sometimes, they are underpaid because of their race and ethnicity, thereby making those degrees almost useless. This is definitely a huge problem for the American workforce, which plays a critical role in a national economy where work is not equally rewarded because of race, gender, class, and ethnicity.

Alinda always has had diverse student populations in her classes. She teaches courses in African music that are attended by both minority students and European American students. She also teaches courses in Black Studies and African American music that enroll White and minority students. She thinks that some White students are interested in learning about the African American culture through her classes. Alinda's experience supports the view that American students across the board are eager to take courses when they are offered that focus on non-White issues or areas. Higher education administrators and faculty should endeavor to offer a variety of courses that focus on the history, cultural experiences, and contributions of different populations that make up the United States. These classes empower American students by equipping them with well-rounded knowledge of the world. It is a fact that students who have taken diverse classes in college are better prepared to participate in the global economy than are students who have not taken diverse classes.

Although Alinda had many Black professors in her doctoral program because of her area of concentration, the student population at her alma mater was not diverse. There were only two Black students in her program. The faculty population was not diverse at the campus level. Racial diversity was also lacking in the administration. International professionals were scanty, even though the campus had a large international student population. Notably, although the University was always sending officials to Asia and the Middle East to recruit international

students, the staff of the Office of International Affairs remained very White. Since the Office of International Affairs employed a large number of people who mostly provided services to international students and professionals, one would have thought it would naturally have a diverse staff. The little diversity on the campus was limited to culture centers and other units that specifically catered to minority groups.

Alinda's experience with gender relations was the same. Women were not well represented at the high level of the central administration. When she was a student, there were a couple of female assistant deans, and the rest were White males. There had not been a woman president at the institution, but there had been a few foreign-born European American male presidents. In her estimation, women, minorities, and foreign-born administrators made up as small as 3% to 4% of the administrative staff population. Alinda believed that it was time to include women in the leadership structure of the American higher education system if there was a serious plan to ensure that it would remain competitive in the 21st century. Including women in leadership positions is an important topic of discussion at every level of the global economy, and the American higher education system cannot afford to be different (Hoyt, 2010). There is no evidence supporting the argument that women cannot lead when given an opportunity (Hinton, 2001; Northouse, 2010). Hinton (2001), Hoyt (2010), and Northouse (2010) argue that women are as good leaders as their male counterparts.

In describing the culture of the American higher education system, Alinda noted that it has remained Eurocentric. In her view, the fact that American higher education system is based on the Western Canon law explains why every aspect of it has been dominated by Western culture. With the English language serving as lingua franca, most of the courses emphasize Western history, experiences, and contributions to the nation and to the world; but the system

would do better reflecting the multicultural realities of American society by including the history, experiences, and contributions of women and minorities. As a result of its narrow focus, the curriculum is not inclusive, and the structure remains very hierarchical. Although essentially this is still a trickle down structure, with more women and minorities joining the system, it is beginning to show signs of change. That said, a lot has got to change with regard to the curriculum. As part of her contribution to the process, Alinda has a policy of bringing international writers such as Wole Soyinka and other third world authors to her classes.

Interestingly, in spite of her professional accomplishments, Alinda still saw herself on the periphery of the system. This is because people who teach area studies or ethnic studies in the United States are still considered to be outside the academic mainstream. She heard a lot of stories from Black and Latino colleagues about their experiences with tenure and promotion. The majority of them did not have good experiences. In Alinda's view this was very scary, because it meant that Black people, other minorities, and women were more often concerned about job security than their White male counterparts. Despite the obvious challenges, Alinda and her husband decided to extend their stay in order to raise their children in the United States. They reasoned that their children would have a better education in the United States because the political and economic situation in their native country was deteriorating rapidly. Alinda is a typical African-born female professional in the United States; she had to joggle her different roles as wife, mother, and professor. She felt as if her time was pulled in different directions as she coped with the challenge of serving in those roles on a daily basis. Nevertheless, she maintained that she enjoys her work.

Alinda thought the challenges facing African-born women faculty and administrators at colleges and universities across the United States included Eurocentric curriculum, lack of

community, speaking English with a foreign accent, gender-based discrimination, and racism, among others. Some American students came from rural places, and they have problems understanding foreign instructors. Alinda believed that American students generally are not patient with people who are different. When I asked her if she thought that African-born women had problems understanding Americans, she said, "I guess so, but we choose to come here. So, we have not complained about it. Plus, Africans are patient people and would listen very closely."

The participant's story reminded me of my first week as an international student in the United States several years ago. I could not understand the accents of the American professors, which was compounded by the fact that some of them spoke very fast. I was at a total loss. I had to talk with my African friends about how to survive in the system. Gradually, I began to figure things out by listening very closely and working extra hard. Yes, like other foreigners, African-born women look different. They speak in a different way, especially when they are new in their host country, but they make the effort to adjust to their new environment. These are part of the challenges that they face.

Like most of the African-born women professionals I interviewed, Alinda was comfortable with the decision she made to be a college professor. She did think that the curriculum could be improved and every professor could help with that. As a music teacher, she went out of her way to make her syllabi very inclusive by using samples of music from the United States, Britain, Scotland, Australia, Asia, Africa, and so on. She believed that every professor could have an impact, if they made efforts to create an inclusive curriculum. On the issue of support groups for African-born women in American higher education, she knew of some informal ones where she taught. Members got together occasionally to interact with and

get to know each other. As she rightly pointed out, "We should be part of the change we want to see" by making efforts to work with each other, other women, and men in the system. She talked with her relatives on the phone all the time, and this helped her to keep in touch with family members whom she left behind. She is happy that her husband is also from West Africa, so it is easy for them to understand where one other is coming from in terms of culture, especially the importance of family. They watch Nigerian and other African movies, listen to Nigerian music, and these help her family to stay connected.

Alinda considered herself fortunate to be at a campus that has a lot of emphasis on diversity and inclusion. She had been invited to chair the Black History Month committee. She had served as the director of the Black Studies Minor program. She had also served on many campus-wide committees and initiatives. One of the challenges that she constantly had faced as an international scholar was teaching students who had no knowledge of the world. However, for the most part, she has had good experiences doing her job. She felt that she had been respected and appreciated by her students in different ways at different times. Her work had also been recognized by her colleagues on several occasions. For instance, she was nominated for a teaching award. Yet, this did not mean that her ideas could be included in campus policy. Although she felt included to some extent, she was deeply aware of the fact that there is hardly any place for a person like herself in the organizational chart of her campus. A person like her is usually relegated to the margin of the system.

In Alinda's opinion, to some extent American higher education is ready for the 21st century, although it still is facing some challenges. She saw the fact that college leaderships are beginning to appreciate the need for inclusion as a hopeful sign. She is also aware of the fact that many individuals in the academe are ambivalent, and some of them are even skeptical about

certain diversity programs to the extent of rejecting such programs. Lamenting that this is a dangerous pattern, Alinda offered this cautionary advice:

> They cannot be thinking about dismantling some programs when the world is increasingly becoming a global village. We need Americans who are global citizens as well so they can function in a global economy . . . if the American higher education system wants to remain competitive, it has to continue to make the right changes. This is because the global village is changing and becoming more inclusive. We have to be part of it in the area of education, medicine, law, geography, literature, music, history, chemistry, mathematics, engineering, etc.

When asked her advice for African women who may be interested in migrating to the United States. Alinda said that her success lies in the fact that she had her husband who is very supportive.

> Find a husband who will be supportive of you. This is a very lonely country, and you need a husband who is a good spouse at all times. Bring somebody who can support you. As soon as you get here, learn about the African American experience, history, and culture, because we are standing on their shoulders. The level of success recent immigrants can achieve depends on where your racial group fits in the American economic ladder. This will help all African peoples understand their position in the society.

She does not know of any African-born woman who has held a position higher than department or program chair. "Whoever you are in Africa or whatever your experience in Africa would not count in the United States." For instance, she worked a lot as a consultant in Nigeria, which helped her in her doctoral program and in her career, but these did not count so much in

evaluating her professional experiences. In conclusion, Alinda stated that as an African-born educational professional, one should "be ready to work very hard."

Amina's Story

Amina is a professor of educational leadership at Stella University in Michigan State. She received her Ph.D. degree from Abby University in Illinois where she graduated in the top 5% of her class. Stella University was founded over 200 years ago. It currently enrolls about 45,000 students. Faculty student ratio on this large campus is impressively small at 17:1. I drove about four and a half hours to Amina's campus. I decided to get there a day early, so I planned for an overnight stay in a hotel that was only 10 minutes away from the campus. This worked out well, and since it was during the winter months I did not have to worry so much about the weather. The next day I was on campus an hour before our interview. Amina and I had agreed to meet at 3:00 pm. She decorated her office with pictures of children from the United States and countries around the world. We met about 10 minutes early, exchanged greetings, and set up for the interview. Dr. Amina showed a great deal of interest in my research. We also talked about her work, research, and outreach engagements. She actually had blocked out two and a half hours for the interview, so we had enough time to talk. I am very grateful for her willingness to participate in my research in spite of her busy schedule.

Life before migration to the United States. The oldest of four siblings, Amina was born and raised in the English speaking part of Cameroon, and she spoke Batanga, French, and English. Both parents are educated. Her father was a teacher. Her siblings specialized in medicine, law, and teaching. She had a bilingual education, which enabled her to acquire proficiency in both English and French in addition to her native language, and which she had

learned from infancy. Like most Africans living in the United States, Amina was multicultural and multi-lingual, which partly explained her ability to adapt to her host culture.

Amina spoke briefly about Cameroon, her native country. She made the observation that like many African countries, her native country had not made much progress with regard to political and economic development in spite of its huge human and natural resources. Amina lamented over the fact that her country had been mired in political instability and poverty since independence. She decided to migrate to the United States in the late 1980s due to unfavorable family circumstances. She had a master's degree in English and education by the time she left for the United States. Although she did not really set goals initially, she knew that she wanted to obtain a doctoral degree someday.

Prior to her migration, Amina knew quite a bit about the United States through movies, books, and magazines. Overall, she had a good experience in the United States. From the time she decided to stay and work in the United States, she knew she had to learn how to negotiate her way through the American higher education system. Back in her native country, she taught at the high school level for a couple of years, and she wanted to continue teaching in the United States.

Life as a student in the United States. As a faculty member who interacted with students on a daily basis, Amina thought that her campus currently offered more support to international students than it did some years ago. For instance, there was now an association that focused on international students. When asked if she considered herself a loyal alumna of her alma mater, Amina said that "the loyal part of it, not very loyal. I do get involved, but I can do more than I do. Not the financial area." However, she actually thought highly of her alma mater and hoped that she could do more for the school that helped shape her educational experience.

As a college student, Amina had only one minority faculty member as the faculty population at her alma mater was not diverse. She did not have any international faculty. She took a class from a minority female faculty member only twice. In her doctoral program, student diversity was also lacking; minorities made up only about 2% of students in her program. Overall, minority population at the college level was about 2% as well. With regard to diversity in her classroom, she has always had diverse classes that include Europeans, Hispanics/Latinos, Asians, Africans, etc. In sharp contrast to student diversity, she thought racial diversity within the administration needed work. This was because, according to Amina,

> the society is changing, and it is something we cannot get away from. We have to do better, from K-12 up to higher education, resources and policy should go into diversity in the faculty and administration. For instance, K-12, colleges and universities should think about strategies for recruiting and retaining diverse workforce at every level for the common good of all.

Mentoring is an important aspect of education, as people have to learn from those who have been in the system before them. When Amina was in college, most teachers took special interest in their students' academic work and personal development. She benefitted from this remarkable relationship.

Life as a higher education professional in the United States. About race and racism, Amina remembered her encounters with students who had difficulty believing what she was saying in class just because she was a minority female professor. She remembered a particular instance when one of her students pointedly said, "Are you sure of what you are saying?" Amina elaborated on the incident as follows:

> This student who was a minority student asked me if I was sure of what I was saying. My initial reaction, I was shocked. What is going on here? Am I too sensitive? It all comes down to the United States being a divided society. More needs to be done on getting people to be willing to join conversations around the issue of race.

What made Amina's story even more awkward was that a minority student was expressing doubt about what a minority professor was saying in class. This was a clear example of internalized racism where a minority person believes the prejudices out there in the society about their own group (Bivens, 1995; Johnson, 1989; Khan & Rahman, 2014; Morrison, 1999; Pyke, 2010; Pyke & Dang, 2003). Apparently, the student in question seemed to have been so brainwashed as to believe that someone of his or her race was incapable of being a professor. Racism is about "mental slavery," and the minority populations struggle every day to assure themselves that they can be smart and be somebody. This is one of the reasons college curriculums should be more inclusive of the history, cultures, and contributions of women, Blacks, Asians, Latinos, Native Americans, and others who still struggle with crises of identity in a predominantly Eurocentric society.

Amina has had her own dose of experience with ethnic discrimination in the United States. She told me that it has affected her at a very personal level.

> As a professor, you have to deal with it wherever you are. For example, you want to publish something but nobody wants you. Wherever you go, because you are not White, you are stuck. You go the other way, but you are not accepted, either.

She additionally noted that "I consider myself an international scholar, but you struggle to be accepted sometimes. And, this is a little bit of a surprise for me." She thought her experience was rather peculiar, because she generally felt more at home when she was in a PWI. On the

other hand, she continued to be puzzled by the fact that she had not been so lucky with fellow minorities when she worked on a Black college campus. Quite naturally, she expected that "African peoples would 'support their own' like other racial groups in the United States who are strategically building their populations and communities." She was alluding to what she perceived as strategic alliances between American-born Latinos, Europeans, Asians, Jews, and their ethnic cohorts who are recent immigrants. Amina felt that her ethnicity was questioned by her own people, which is why she offered a rather insightful perspective on mentoring; essentially, Amina suggested that African-born women educators should not "box themselves when it comes to mentoring because good mentors can come from anywhere."

When I asked Amina about her experience with sexism in the United States, she said she had experienced it through the different jobs she had held. She knows there was a gender gap in the way women are treated in the society. She thought that gender issues were not getting as much attention as racial issues. When I specifically asked her how gender had affected her career, she said she believed that she could have gotten farther ahead if she had been a man. Amina believed that, in general, gender discrimination or sexism slowed women down. For instance, the tenure and promotion process seemed to be less of a challenge for men than women. Amina thought that considering America's place in the world, gender should no longer be a big issue in the country. Unfortunately, some American men continue to hold stereotypical views of women as the weaker sex. She also blames Western influence for "making African men to believe that women should be weak, and they [African men] are taking after Western cultural values." Amina did not believe that she had been affected by classism. She gave the United States credit for having a big middle class, which she saw as a mitigating factor with regard to class-based discrimination.

With regard to gender diversity on her campus, Amina laments that, unfortunately, "I see a lot of old boys' network everywhere . . . [even though] we need gender diversity where I am and everywhere." Notably, gender issues are as old as the American society. Abigail Adams, who was supposed to be one of the founding mothers, tried unsuccessfully to sensitize her husband and his colleagues to the need to involve women in public affairs after the American War of Independence (Akers, 2000). In the 21st century, the gender gap is still an unresolved issue in all sectors of the American society. Obviously, what we have at present is far from the inclusive society envisioned by Abigail Adams and her contemporaries. Amina thinks that American colleges and universities should devote more efforts and resources to gender diversity, internationalization, racial equality, and the material well-being of their employees.

Amina acknowledged ongoing efforts to increase the number of domestic minority students, but she stressed the need for this plan to be fully implemented. When I asked her to shed more light on this issue, she said that when she looked around she could say, "Yes, we have programs in English." She believes that if American colleges and universities are serious about recruiting minorities, they should go to wherever they are. For Amina, this is about strategic outreach engagement. She contended that traditional ways of reaching students, such as talking with their counselors, were not working well. Therefore, more creative approaches which include going to communities or neighborhoods are needed. I know from personal experience that Amina's suggestions are on target. There is a growing need for outreach as an integral part of recruitment and retention strategy. Universities should forge stronger partnerships with surrounding communities.

Amina painted a critical portrait of the American higher education system with reference to structural factors that militate against change. For her, the main problem stemmed from the

elitist character of the system. She described both the educational system and American society as conservative and hierarchical. She acknowledged that higher education has made progress in trying to institute Women's Studies. She argued that Women's Studies have yet to become part of the core experiences of everybody going to college. Above all, she believed that "we should actually be implementing what is being taught." She cited her school as a model in this respect when she stated that, "My school is very fair. People are being treated fairly, not going through the stress associated with tenure and promotion." Ultimately, leadership at the top of Amina's school must be given credit for setting a tenure and promotion policy that is fair.

About job security, Amina suggested that due to the growing emphasis on using part-time instructors to provide online courses, the system appeared to be less committed to the use of tenure to ensure job security for the majority of college professors. Minority and female faculty are busy trying to strike a balance between family and career. Her decision to stay in the United States beyond her education years had to do partly with "educational opportunity for the children and having good mental health." Despite the peculiar challenges faced by women and minority faculty members, Amina enjoyed being a professor. She had done a good job of getting published, teaching classes, and serving as mentor to graduate students. She had also been involved in the study abroad program at her school. She thought that the biggest challenge was finding a publisher to publish one's work.

> You have to wait for a long time. Should more women and minorities look into the publishing business to ease with this problem? This may be a good solution to this problem of not finding enough publishers who are interested in minority and women scholars' work.

She observed that higher education currently was going through a tough time, and the problem was compounded by growing philosophical differences between politicians and teachers.

As a professor, Amina tried to give back by mentoring students, colleagues, and friends. She told me that it had been a particularly good experience for her to be in a position to make a difference in the lives of other people. I personally can attest to this unique quality that Professor Amina has brought to her job as an educator. I first came to know Dr. Amina through her scholarly works. I simply was amazed when I first contacted her, and she immediately expressed interest in my research and offered to support me. Scheduling an interview with her was very easy because she had time for people in spite of her very busy schedule. I was very impressed by the fact that she did not have to tell me how terribly busy she was as some other individuals did. She seemed to embrace every opportunity to serve as a mentor.

I asked Amina about her opinion regarding opportunities and challenges for Africans (both those born and raised in the United States and those born and raised outside, that is, in Africa and in the diaspora). Her first suggestion was that African-born educators should "stay away from literature." She explained that despite the fact that American-born Black women have been around to have their place in this area, there were still forces pushing against their effort. In other words, she believed that African-born educators in this area face even tougher challenges as "you are pushed in all directions. So, we just have to keep pushing. Even after you have been tenured, you have to continue pushing." Using literature as her point of departure, Amina further explained that African-born women educators in the United States "are lost in the crowd, they need some publicity." Specifically, she contended that these women needed to be on the television, presenting, and speaking out. African-born women like other recent immigrant women were now part of the system, and they had to help make their voices

heard, and make themselves visible. For instance, they should take advantage of every opportunity to speak to the media or get published or present at symposiums, seminars, and conferences.

Amina thought that speaking with a foreign accent was one of the challenges African-born women professionals faced in the American higher education system. They have to prove themselves more than anybody else. They have to deal with issues relating to race and racism. For some reasons, that has not been much of a problem for her. She always had excellent feedback. She noted that "my colleagues respect how I relate with my students. For me, I have done my job; I love it," but she did say that something she could have done differently was to start publishing earlier when she was a graduate student. When asked if she could have used more mentoring in that regard, she said "Yes, I think that would have helped." Amina may not have published in graduate school, but she is currently an acclaimed international scholar in her own right. She has worked very hard to catch up and even get ahead of many colleagues in her field. I have been privileged to read her work.

Amina believed American universities should embrace internationalization and globalization as an integral part of their institutional mission. She thought the United States should be finished with women's studies and diversity issues by now, if the curriculum had been sufficiently inclusive. She also thought that minorities and women should be more visible in the system by now as administrators and faculty. With regard to support groups for African-born women faculty and administrators in the United States, she said that she knew of one woman faculty who made an attempt to bring female colleagues together, but she did not know the current status of her effort. Not having a viable community in the United States has kept African-born women educational professionals close to their native countries and relatives.

Amina was still doing everything she has learned as an African woman. She still cooked home foods. She attended meetings and parties organized by African Diaspora communities. She made a point of visiting home and watching movies from home. On average, she visits home every other year.

Amina believed that due to her professional accomplishments, she had been invited to serve on leadership positions at departmental, college, and campus levels. She had served on campus committees and in administrative positions, such as department chair and dean. She thought that her opinions and suggestions were sought and respected by faculty colleagues, staff, and administrators with whom she worked. She has also had good experiences with the evaluation process. Notably, despite having been recognized for awards or given opportunity to participate in leadership positions on her campus, Amina still thought that the culture of American higher education was very isolating and cold. For instance, she knew some campuses where colleagues were not having close interaction. Everybody sat in his or her office all the time concentrating on his or her work. Interactions were very formal and brief, if they did occur at all. In this respect, Amina believed the United States was very different from her native country; everybody knew everybody, people were more friendly, and tended to reach out to each other. In short, there was more collegiality among faculty in what she described as a warm culture. She believed Americans could and should do better in order to ensure that everybody feels a sense of belonging.

When asked if the American higher educational system was ready for the 21st century, Amina said that it could do better, although she was not sure which direction it might choose to go in view of all the changes going on around the world. She believed that in spite of rhetoric, there was resistance in the United States to the idea of being global. She thought that as

Americans we should be more attentive to what our competitors are doing. She seemed to believe that America should, first of all, resolve the exclusion problem, because it was having a negative effect on the entire society. She suggested the need to acknowledge the subcultures that make up America. If the system can integrate these different cultural groups, American students can learn better and be better prepared to work in the global village. This is also important because American students are supposed to be interacting with students from around the world; they should all be part of the campus family where everybody has a strong sense of belonging.

Amina has some advice for African-born women interested in migrating to the United States. They must be ready to work very hard. They should start by researching different professional areas and decide on the kind of career in which they are interested. She also suggested that they should endeavor to have a good knowledge of opportunities available in different regions of the United States. When asked if she knew of African-born women who had held positions beyond chair and director, she said she knew of African-born women faculty and administrators who had held positions higher than director and chair.

About her advice for African universities with regard to the curriculum, culture, structure, and gender equality, Amina said that some countries were doing well, but some were not. For instance, Ghana and Kenya were doing better than most of the other countries. Amina then added, "I think South Africa should be on the list." On the other hand, in spite of its staggering resource base, Nigeria does not qualify to be on that list. Amina suggested that African universities should have an open system. They should adopt survival strategies which should include sharing of resources and ideas, partnership with Africans in the diaspora, and sharing of scholarship. With regard to curriculum reform, Amina suggested that African universities should take into account the developmental needs and values of the nation. Furthermore, she strongly

believed that women should be included in the nation building process. Amina concluded by pointing out that African universities have a lot of potential to play a leading role in nation building. By way of illustration, she said in conclusion that her transcripts from Africa were honored by her alma mater when she was seeking admission. As she put it, "I had degrees in education, and they were considered."

Ayicha's Story

Ayicha is an educator with remarkable professional achievement. She joined her husband in the United States at a very young age and worked very hard to earn her bachelor's, master's, and doctoral degrees. Ayicha is an expert in early childhood education. Originally from Ghana, she received her undergraduate degree from Alice University and graduate degrees from Adaeze University, both in the state of Ohio. She decided to specialize in early childhood education because of her love of children. Today, she is well known in the United States and around the world for her work in early childhood education. She has been teaching at Nkachukwu Institute for Early Childhood Education in Illinois for over 10 years. Ayicha is also the founder of an early childhood foundation and program in her community. She is very involved with different groups in her community. Ayicha is a regular supporter and co-sponsor of several initiatives and events that are related to her expertise. For instance, Ayicha has established programs for pre-school age children overseas. She travels around the world supporting children's programs and initiatives.

A relative of mine who is also a professor at a university in the United States told me about Ayicha during one of our conversations about my research. He later got back to me with her contact information. I promptly placed a phone call to her office number, but missed her. When Ayicha heard the message I left on her answering system, she returned my call. I was very

impressed because she cared to return my call, even though she did not know me. Unfortunately, she missed me, but also left a message on my phone. So, we continued to miss one another's telephone calls until finally we were able to connect after a few days. She showed a lot of interest in my research topic when we had an initial conversation about her participation. We talked on the phone for about 30 minutes. She told me about some of the programs she was involved in on campus, in her community, and abroad. After a few email exchanges and phone calls, we scheduled the interview.

On the day of our interview I arrived early on her campus. My flight was smooth, and the ground transportation was very well organized and helpful. When I got to her office, I knew right away that I was in the right place because she had some pictures of children from the United States and around the world on the walls. Any person who came around the office realized how important children are to Ayicha's professional work and how much she cares about children. When I complimented her on her dedication to children, she smiled and said, "That's my little contribution," and we proceeded to talk about my research. She asked me how I came about the topic. I told her my professor suggested it. She said, "I know your professor. I have read her work, and she is a hard working professor." Among other things, we talked about the challenge of balancing family responsibility, work, and other engagements. I asked Ayicha how she had been able to juggle her multiple tasks and remain productive. She said, "Well, I am happy for the opportunity to do what I love to do. Life is a challenge everywhere." We talked about raising children in this environment and the difference from where we grew up. Based on our brief conversation, it was obvious to me that Ayicha was very family-oriented and a friend of children.

Life before migration to the United States. Ayicha's husband had been living in the United States since before 1985 when the couple got married. She had to join her husband in the same year. Being someone from a family of educators, she had set goals for herself. She actually exceeded her goals. She migrated to the United States with only a high school diploma. She did not know much about the United States before her migration. She learned only a little bit about the United States in her geography class. Her port of entry was New York. It was very snowy when she arrived. She recalled that when she asked people for directions, they simply pointed their finger without saying a word to her. Considering how the United States was portrayed to the outside world, she thought this manner of giving directions to a stranger was beyond her expectation. Ayicha worked briefly in her native country while waiting for her visa. She taught English and religious education at a commercial school.

Life as a student in the United States. As a college student, she did not have a positive experience. She first started at a community college where the professors were not culturally sensitive. As someone who was new to the system, she was trying to understand what was going on. She observed that she was just being treated as another African American person. Each time she raised her hand in class, everybody would look at her. The professor did not help either. According to Ayicha, "they were looking at me as those who were living in the trees," and the culture shock continued. The first year experience was not positive. The professors did not try to encourage cross-cultural communications. She said, "If I would treat the students as I was treated then, it would be a big issue" to the extent that it could be on the television. She was studying early childhood and nobody would play with her. In comparing the differences between the two cultures, she observed that

> back home, we knew who we are. My father taught us who we were. There was one project that I had to do three times. In the 1980s it was very hard for us. And it was hard for our children to learn our language. As time went on, it got a little better.

It is important to note that although change in the area of diversity and inclusion has been slow, some progress has been made. As Ayicha put it, there is a difference between the American society of the 1980s and the 21st century.

Despite the fact that Ayicha did not have a positive college experience, life was still good, thanks to the fact that she had family members around. She remembered how often she felt very frustrated when she was in graduate school. One day she came home from school very sad because one of the children in her research group would not play with her. Her husband encouraged her by telling her that she should not let what a little kid did make her feel so bad. She felt as if she was always the one reaching out to the rest of the students, professors, and others. In her native culture, a foreign student or teacher would have been treated differently. The natives would make efforts to reach out to foreigners or new immigrants because, by culture, they felt a sense of obligation to make them feel welcomed.

When asked about her loyalty to her alma mater, Ayicha responded that because of her experience at the community college, she never really had felt as if she belonged and still did not at the time of our meeting. She remembered saying jovially to one of her former professors that "if I were White, I would have been a foster child to her family." One of the surprises that Ayicha had to deal with was related to the fact that although American money has the inscription "In God we Trust," this idea is not reflected in the way people treat each other in the country. She lamented, "The way the country portrays itself outside is contrary to how people treat each other inside. . . . It takes for somebody to be here to understand the true American culture."

Ayicha had only one minority professor when she was working on her associate's degree and one minority professor when she was working on her master's degree, and she had no minority faculty in her doctoral program. As a student, she had neither an international faculty member nor a minority female professor.

I asked Ayicha to what extent she struggled with understanding the American accent when she first came to the United States. She said that she did not have much problem with it, although she felt Americans seemed to be speaking too fast. Sometimes she struggled with how Americans used English words. Watching a lot of Eddie Murphy movies was helpful. I agreed with her assessment that African students from Francophone countries had more difficulty with American English than those from Anglophone countries. For the latter group, English is part of colonial legacy. Ironically, as Ayicha explained, this can be a problem, too. An American professor asked a Nigerian nun if she actually wrote her paper because it was very well written. Ayicha did not have an opportunity to be involved in any formal mentoring program. She stated categorically that she would rather give her money to non-profit organizations than make donations to universities that did not treat her as if she belonged when she was a student. She stated that the only help she got was from Dominican Sisters who reached out to her.

Life as a higher education professional in the United States. Starting with the observation that as a recent African immigrant, one has to struggle more, and go above and beyond the expectations. Ayicha narrated the following episodes to underscore her point about working in an inhospitable environment. Some time ago, she had a minor surgery. She felt bad about having somebody else teach her students, so she went back to work early. Despite the fact that the students had her contact information and the dean knew that she was out sick, she was surprised to receive an email from her [the dean], suggesting that many students were looking for

her, even though only one student actually did so, which prompted her [Ayicha] to ask the dean, "Why are you writing an email like this? You knew I was out sick. I have seen the student, but your email is making it sound like many students were looking for me." The second incident took place when Ayicha was traveling overseas. The dean and the chair were not getting along. The chair had requested to transfer to another department. Ayicha went on to say that the dean sent an email to "all of us" that a new chair had been appointed. When Ayicha returned, she expressed concern about the dean not reaching out to everybody in the department prior to making a decision. "When the dean saw me she said, 'I tried to reach you.' I said, 'you knew I was out of the country.' Equity is not one of our strong points here." She went on to say that

> they [university administration] treat you like you are nobody. Not only you are a minority, you are a female, an African-born, with an African accent, all these four things are strikes against us. The moment you open your mouth, the first thing they ask you is "where is your accent from?" They are not really interested in what you are trying to say. I like my accent. I will not try to change my accent because it is part of who I am.

In responding to my question on sexism, Ayicha said that in some African countries, women are treated as second-class citizens. Here in the United States, it is a little different. Women are still second-class citizens, but it is a little better than if she were in Africa. As far as her experiences with gender issues are concerned, the United States still has some issues, but it is doing much better now. At least in the United States, it is an important topic for discussion and policy. She said that the first thing that hit her was racism, and the second was classism—people from privileged socioeconomic backgrounds or class stand out. It took her a while before she recognized classism. She believed, however, that some African students are usually not affected by classism. Apparently, this has to do with coming from some wealthy countries and having a

positive self-image. For instance, Ayicha's husband was well established by the time she joined him in the United States. She and her children carry themselves well. People would usually say to her, "you always dress well." She thought that having that kind of image helps a little bit.

Ayicha lamented that in the past eight years, there have been no African American or Latino students in her classes. She thought that due to the small size and geographic location of the University where she taught, there is little diversity on the campus. Minority students who come to study at her school generally choose business as their major. Most of them do not want to consider a major in education. She believed there was not much diversity at the university until the late 1980s. They began to see some diversity in the 1990s. There seemed to be some diversity at low-level staff positions like secretary, janitors, etc. She attributed the small changes to demographic shift. For instance, the college currently had a Latino president, who was an alumnus. He had been involved in the college and the community, but there had been no minority faculty from other countries besides her.

She thought some colleges and universities were beginning to see the benefits of internationalization, including her alma mater, which currently had a partnership with a university in Ghana. The relationship had been a good one. They had about 10 students from Africa, including one student from Malawi and a Zimbabwean student whose mother taught at the University. Their primary international focus was still Europe. For example, during the Bosnian conflict, they reached out to the affected areas and recruited many students. The vast majority of the international students came from Europe and South America. Overall, the international student population was very small, representing only about 1% of the student population. Also, the few international administrators from Africa that she had heard about were mostly men. Ayicha observed, "My alma mater and my place of work are not devoting enough

resources to the recruitment and retention of domestic and international students and employees. The American higher education still cares for the dominant population and culture." She believed that

> they play ignorant, they should know better. In 2014 and in the 21st century, they still play dumb. If you say anything, you become a trouble maker. The dominant group would easily label a minority person who speaks up a 'trouble maker' in an effort to keep people quiet.

Ultimately, Ayicha saw the structure of American higher education as the problem, which she attributed to the fact that European Americans [who control the system] were not taking into account the diverse nature of the country. Instead, according to Ayicha,

> they continued to use the old structure. They don't like to hire minorities. They are still using the same old policies and processes. So things are still the same. If you are a minority, you are placed outside the system. Especially if you are not a male, you are outside. They have built racism into the structure, and it has remained the same. It is ironic that in a country of immigrants, the geographic area from which a person originally came from still affects the person's educational and career experiences and outcome.

In light of these stark realities, one wonders when America will be ready to go beyond race, gender, class, and ethnicity. American democracy is about 338 years old, and these issues have been on the table since the revolutionary years. One wonders what it will take for the country to eradicate these problems that threaten the national values and the U.S. standing in the world.

With regard to curriculum, Ayicha lamented that American education is not inclusive at all. She made a salient connection between the curriculum and the structure. As long as the

structure remains unchanged, the curriculum will not change. She observed that "in some remote schools, they still teach that George Bush is the president, no mention of Obama. I am in education. I think that the majority of children are still treated like special education children," because they are not being exposed to a broad curriculum, which is what an immigrant country should have. Although Ayicha made a point of using current and inclusive textbooks for her classes, she was aware of some places where a special committee is charged with the task of selecting textbooks for an academic department, which imposes unwarranted restrictions on teachers' academic freedom. The danger of having such a restrictive policy is that by denying the students opportunity to be exposed to an inclusive curriculum, they will be ill-equipped for life in the 21st century global economy. The traditional curriculum would need to change to make the American educational system competitive in this era. As Ayicha noted,

> A lot of things outside the United States are myth. A professor said that the reason minority students do not look people in the eye is because they do not have good self-esteem. I said no. The reason is culture. In my culture, children are not expected to look elders in the eye, so it is because they are raised that way. The structure is built to make sure that minorities are not well covered in the textbooks.

Tenure and promotion have been another contentious issue for women and minority professors in the American higher education system. A good number of them have had all kinds of experiences with tenure and promotion, ranging from delaying or denying them this benefit, often without credible reasons. Ayicha shed light on this issue with her own personal experience. She was among three professors who were hired at the same time—a White man, a White woman, and Avicha (a Black woman). She had always had strong student evaluations,

good research programs, and an excellent service record. She described her experience with the tenure and promotion process as follows:

> We applied for tenure and promotion at the same time. The White male got both tenure and promotion. The White female got both tenure and promotion. I was asked to reapply next year. I had to wait to reapply. When I did, I said, I hope I get promoted this time around. I was promoted a year later. We got along very well. We had the same materials. They both got both tenure and promotion right away, but I had to wait a year later.

As time went on, an Asian woman was hired. Initially she ignored Ayicha, but all of a sudden, she asked her for help. The new Asian woman faculty member asked Ayicha to write a letter of support on her behalf when it was her turn to apply for tenure and promotion. The lesson for women and minority professionals in the higher education system is to identify with their colleagues, especially those who had joined the system before them. Ayicha did not hesitate to tell her Asian woman colleague that she [Ayicha] was "disappointed" because she would not seek her help until she saw herself "drowning." Ayicha expressed fear that tenure and promotion do not guarantee job security anymore.

In spite of the challenges that African immigrants face in the United States, Ayicha made a decision to stay in the country after completing her education. She offered three specific reasons for her decision, which included the fact that her home country's economy was not ready to absorb people trained overseas, the opportunity to give her children good education, and the unstable university system in her home country. The state of the university system in some African countries seems to be a particularly big concern. Universities are always going on strike, leaving the students wondering aimlessly. In many instances, professors do not get paid. Avicha

wondered, “How are you going to feed your family and the extended family members?” Elaborating on her American journey and how she decided to become an educator, Ayicha said,

> I really didn’t plan on teaching in higher education. I was thinking about being a lawyer. I was running a non-profit organization. A professor invited me to speak to her class. She liked my presentation. She talked to me about becoming a professor. She kept forwarding job announcements to me. I applied for a teaching job. They said I had no teaching experience, but they hired one person and me. It was not planned.

Ayicha thought that her career experience had been “okay.” As mentioned earlier, initially, she was running a non-profit program for children. She noted that it was a matter of “not putting all my eggs in one basket”. As she further explained, “I try to maintain the two worlds—the practical experience and the theoretical part of it. Any little opportunity you see, you should take advantage of it. You have to learn how to play the survival game.” Ayicha is clearly a dynamic woman who believed in herself. She is a good role model.

When I asked Ayicha to compare the experiences of African Americans and continental Africans in the United States, her initial response was that “not seeing somebody that looks like you does something to your brain.” She elaborated by describing her encounter with a minority student who would not believe that she [Ayicha] was a college professor. Another minority student doubted her so much that

> I had to invite her to my campus. She had to see my office with my name on the door and other things to believe that I am a professor . . . she [the student] said that she does not see Black people being professors.

Ayicha noted that Black people have been portrayed only as welfare people with grandparents, parents, and children living together, but no formal skills. So, it makes sense that some Black

children do not think of their own people as professionals like professors, engineers, lawyers, medical doctors, pilots, etc. As Ayicha explained, African Americans are not taking full advantage of the higher education system, because each time there is an effort to change the structure, policy, or culture it is met with resistance from reactionary forces. White backlash against Affirmative Action policy which required colleges and universities to make good faith effort to increase recruitment of students from underrepresented backgrounds is illustrative.

Despite the slow pace of change, Ayicha acknowledged that her children have better opportunity than she did. Strikingly, Ayicha also believed that their African identity could be an impediment. Hence, she said that, "When they come out of school, they will do well until they say my parents are from this or that country in Africa." It was doubly ironic that she seemed to find some solace in the fact that, even though her children are treated as minorities with African first and last names, they do not have "the colonial English accent." In addition,

> they have a good sense of who they are. They know that, even with the constraints minority people and women have, you can do well if you work very hard. There are no extended family members and nannies/aunts here like we have back in Africa, but if you are ready to work very hard, you can do well.

Ayicha is very family oriented. She thought that nothing could have been a good career choice for her other than teaching.

> This is because I have children, and I have no one to help them. Another profession may not have given me the opportunity to be with my kids. Being in early childhood education is good for me and my family.

She only wished she was able to go on field trips with her children. She would have liked her children to interact with the children she worked with in Africa, as this would be a great

opportunity for them to learn the local language. That said, Ayicha concluded that "I like doing what I know I enjoy doing." When expressing her experience with the lack of diversity at some colleges and universities in the United States, Ayicha used her own campus as an example of where diversity is still a problem. According to her,

> the more diverse the faculty and staff are, the better for the university. . . I do not say fire people to hire minorities, but set up a committee to look into diversity issues. A committee of nine members for example, will be good. Americans want to see the same people in the home and in the office. . . .It has to be intentional for diversity to be achieved.

Ayicha believed that American colleges and universities that are diverse have made conscious efforts to recruit and retain diverse student and employee populations. On the other hand, some colleges and universities are only paying lip service to diversity and inclusion, and the result is obvious. In her view, such campuses can never be part of the 21st century global village, because they do not have the human resources and the intellectual capacity to do so.

Ayicha does not know of any support group for African-born women faculty and administrators in the United States. She thought that such support groups were needed for networking and mentoring. As she put it, "if you know any, please let me know. I am very interested. That is why I am interested in helping you finish your dissertation." Like other groups, African-born women in American higher education need to get together and form a support group. This enables them to assist each other in some constructive ways. This is also a good way to articulate their issues and needs and brainstorm on various ways they can address those problems. Continental Africans are well represented in the system, perhaps with a larger number of men than women. But there is a critical mass of African-born women educators in the

United States to warrant the creation of a professional network that will bring them together for mutual benefits.

Ayicha has kept in touch with Africa through the several visits she made to the continent every year. She has family members and friends back on the continent. She has a foundation she established some years ago. She and her husband took their children to visit their native country to see family members and experience the culture. As Ayicha explained,

> Culture is very important to me. My dad is proud of me, and I wanted to make him proud. He was impressed that I was able to address people in my native language at our church without any English. I have now started a school there . . . I stay connected.

Ayicha's work in early childhood education has been recognized across the United States and beyond. She was contacted a few times by hiring firms that were looking to fill high-ranking administrative positions. She had to decline because she was not interested in moving. Ironically, her alma mater has yet to recognize her achievements.

She believed that she would have been invited to give a commencement speech if she had been White. Ayicha said she would have been "a poster child" for her college. Notably, like Ayicha, most African-born women do not feel a sense of belonging during their college years. In addition, as professionals, their achievements are not recognized by their alma maters. Ayicha happened to live in the same area where she had gone to college for all of her degrees and had been working in the same place as a professor and an active member of the community. Yet, she had not been recognized by the institutions she had attended or her current employing institution.

When asked if students appreciated her work, Ayicha's response to this question was understandably nuanced. Most students do not typically express appreciation for their instructor's work besides what they say in course evaluations. The rest may be positive or

negative in a direct or subtle manner. For instance, according to Ayicha, "Some were telling me they will miss me during my sabbatical, while sometimes some look at you like, what are you doing here? It depends on the crop." Ayicha's observation regarding students' attitudes toward her as a foreign instructor is also nuanced as she noted that, "depending on the students' exposure to different races, they treat you with respect. The younger ones are more accepting of us." On the other hand, she did not think that her opinions and ideas have always been respected and appreciated by her colleagues and the administration. Overall, she thought that things were getting better. "The initial feeling was, you are calling me racist. So now, they are recognizing where I am coming from. Do something about it or you are part of the problem."

With regard to Ayicha's experience with the evaluation process, her response was that it has varied with each campus. For instance, although she currently serves as the director of her program, she had been teaching full load until "somebody told me that I should not be teaching four classes because I am the director." Subsequently, she approached her dean, who nonchalantly sent her to the provost, instead of rectifying the problem. I have quoted verbatim Ayicha's original narrative below for fear of diluting its significance.

> I went to the dean and she said, oh, I am sorry, go to the provost, and they would get you that release. The provost said as from next semester, you will get a release. So, next semester, I taught only three classes, not four, but if nobody had told me, I would not have known. I have a colleague who said, your guys' salaries are all over the place. He told me his and mine are like wow. They do not compensate you equally. Minorities and women almost always are paid less than their White counterparts. You are not evaluated fairly. When I had one of my babies, I went back to work after four weeks, because you are trying to keep your job. I knew the system, and I am always working very hard.

Ayicha suggested that it was often difficult for people like her at predominantly White campuses in certain parts of the country to be rewarded fairly or recognized for awards they deserve. Although she had been productive in her field, she had not been nominated for recognition by her dean and colleagues. Ironically, according to Ayicha, "somebody from my community recommended me for an award—not anybody from the college where I had been teaching."

> The dean knew that I was getting an award for caring for the children, but she ignored it because she could not take direct credit for it. But, I thought that faculty achievements are also good for the deans and chairs because they supervise the professors. Some of them are not there to promote you. It could be because it was me. There was one dean that did his Peace Corps in Africa and was very supportive.

Apparently, American colleagues who have traveled around the world and experienced other cultures are more accepting of recent immigrants. This suggested that cultural sensitivity was an important factor in promoting collegiality between foreign-born faculty and their American counterparts. Ayicha summed up her experience at her current employment as follows:

> When I pull it all together, no. It is like feeling invisible all the time. It is very indifferent. If it is out of five, I will choose three. They know I am here because I am the only Black professor in the department, but they treat you like you are not important, you know what I am saying? When they need you, they come to ask you questions. I don't think I belong to the organizational culture.

Moving from one job to another can also be very difficult for African-born educators due to factors similar to those that make their professional life difficult at their current job. This was

amply revealed to Ayicha when a friend informed her of a faculty position at her alma mater. The passage below contains her summary of the outcome:

> The department voted for me. But the dean said that it is between me, an alumna, and a White woman from New York who was retired, but wants to stay with her grandchildren. She called me to tell me that she decided for the other woman. I asked her, so, you would rather choose a retired White woman coming from New York who is coming to stay with her grandchildren than choose an emerging leader in education?

Ayicha's reaction could have been predicted if only the dean was more thoughtful or sensitive to the consequence of her action. Ayicha did not mince words in expressing her disagreement with the dean's role in the hiring process at her alma mater:

> Well, I told her that I am glad I am not going to be a part of the kind of culture which does not care about hiring a minority alumna woman. It is good to know how they make their decisions. Until they change this kind of thinking, we are going to be where we are. I think more people will come to America, but they will see what the true America is. I am surprised to see more Africans trying to seek visas to universities in other countries, Scotland, and other parts of Europe.

Fortunately, as Ayicha rightly stated earlier, every place is not the same. For instance, she had an African American friend who moved with her husband to Atlanta. Ayicha quoted her friend as saying that, "I am tired of this Dutch community. At least I know Atlanta and what to expect. It is south." Ayicha thought that American students were not getting well-rounded education. She partly attributed this to lack of broad training and practical experience by some faculty, which made it difficult for such individuals to teach an inclusive curriculum. Her advice for recent African immigrants was as clear as it was frank.

> When you come, just be who you are. Do not choose career because of money; for example, leaving accounting to go into nursing, because that is where the money is. Do what will fulfil you as a human being. For me, I needed to be in education to be with the kids. Do your work well and prove them wrong. Learn to pick your battle. Do not put all your eggs in one basket. Be part of the community as well.

Ayicha did not know of any African-born woman who had held a position above the chair or director level. She suggested that institutional partnerships between American colleges and universities and African universities would be mutually beneficial. She also thought that Africans in the Diaspora should "take the latest information and technology home" and work in collaboration with African governments and academic professionals to find ways to revamp teachers' training colleges and universities at the verge of collapse due to years of neglect and lack of resources. However, she did not identify or offer solutions to structural factors responsible for frequent strikes and school closures in some African countries, including oil-rich Nigeria.

In conclusion, Ayicha provided additional comments regarding international student admission policies. With reference to her personal experience, she pointed out that some American institutions did not award much credit for prior education when they assessed foreign applicants. As a result, international students like herself who came from Anglophone countries were made to take introductory English classes that they did not need. Foreign students transferring to American institutions were often made to take classes they had already taken in their home countries, due to poor assessment policy associated with inadequate knowledge of foreign university systems.

Falia's Story

I had the privilege of interviewing with Falia of Santana University, a historically Black university in the state of Michigan. She was originally from Tanzania, East Africa, and had been teaching at this campus for about 10 years. Like some African-born women in the United States, Falia came to get an education in the sciences. Her original plan was to go to medical school. Currently, Falia is a professor of computer science. As a faculty member, she has to teach, do research, and engage in community service. She is often busy supervising student projects both at the undergraduate and graduate levels. Although she maintains a very busy schedule, she is always very friendly and eager to assist students and professional colleagues. I was excited about the opportunity to become acquainted with Falia through my research.

As I was driving to Falia's campus, I was eager to meet this woman scientist who took time out of her hectic schedule to participate in my study. It was a beautiful Tuesday morning. Upon my arrival, I got directions from one of the students to Falia's office in the engineering building. People at the institution were very friendly. In fact, the student who helped me did not just point to the building, she decided to take me to Falia's office, since her next class was about an hour away. She happened to be from the Gambia, West Africa. Falia was still in class, but she had told her colleague in the next office to watch for me. This individual received me warmly and introduced me to other colleagues in the department. As a first time guest, I felt the collegial spirit in this department as I waited in the lounge adjacent to Falia's office. I decided to go over my questions to keep myself busy. When Falia returned to her office, there must have been two or three students waiting to see her. She took her time as she talked with the students, making sure she gave each person maximum attention. After the last student left, she got herself ready for the interview and came out to welcome me into her office. We exchanged greetings

and talked briefly about her work, the weather, and my research. Falia had printed a copy of the interview questions. We agreed that I would read the questions aloud, and she would respond. I explained that some answers might elicit follow-up questions, and she agreed. She told me she was very excited to see someone interested in the stories of African-born women in the American higher education system.

Life before migration to the United States. Falia has parents, uncles, and an aunt who are well educated. She said that when she was growing up, one of her uncles was the vice chancellor of a university. She was close to her uncle and because of her love for education, she was always helping out in his office as a volunteer when she was in high school. After completing her high school education, she continued to help in her uncle's office until she left for the United States. Falia grew up with siblings who were high achievers. Each of them had worked very hard to become professionals in different areas of study and were currently working in Africa, the United States, and Europe.

Falia's family is close to her heart. She listened to their advice regarding pursuing good science education in the United States. Like many African-born women who had migrated to the United States, she came alone on her own to get education. Her family members helped her with preparing for the long trip to the United States as an international student. She noted that at the time, some colleges and universities which were familiar with English speaking countries in Africa, did not require international students from those places to take the Test of English as a Foreign Language (TOEFL). Her college in Los Angeles, California was one such campuses. She knew about the TOEFL from her family members, but she did not have to take it.

Falia did not know much about the United States before her emigration. She first arrived in Los Angeles and had a good transition experience, as it was easy for her to connect with

people from diverse cultural backgrounds on and off campus. She told me that she was a tomboy as a teenager. Also, in her native country women could work in the same industry or organization as the men. She was interested in a major in computer engineering.

Life as a student in the United States. The first thing that got her attention was that students enjoyed a lot of freedom in the United States. She thought some students were rather disrespectful because they would leave the class at any time without saying a word to the instructor. Commenting on the campus culture where she grew up, she said that even though she was far away from home she "knew what she could do or could not do, and that followed me all the way." After her first year in the United States, Falia visited home through St. Paul International Airport, Minneapolis. Her experience at the airport was positive. However, on her return trip through JFK International Airport, New York, she felt her passport and luggage received unusual scrutiny when she was going through customs and immigration.

Falia attended both Patricia College in Maryland and Alice University in Ohio. She said that she had good college experiences as the two campuses had resources to facilitate transition, retention, and success of international students. The various measures designed to support foreign students included an extended orientation program to help them understand campus life and the surrounding community. Falia had the impression that the two colleges' personnel understood that in addition to bringing international students to their campus, they had an obligation to give them adequate resources to ensure their academic, leadership, social, cultural, and career development and success. The students were provided with good accommodations and information about how to use the library, tutorial services, the bookstore, dinning places, student organizations, culture centers, classrooms, shopping malls, and so on. Falia noted that

once students were equipped with information about the resources they needed, "you learn how to be on your own."

Falia came face-to-face with racism when she moved to Alabama in the late 1980s to continue her college education at Amina University. One day lights suddenly went out when she and some of her friends were in a movie theater. When she (Falia) got up from her seat, a White woman who was sitting next to them looked visibly nervous, grabbed her purse, and left. She was surprised at the woman's behavior until she was told by her friends that the White woman was apparently uncomfortable sitting too close to Black people. Falia was shocked because she did not have this kind of experience during the years she was in Los Angeles. She was made to realize that race relations in the United States differ from one part of the country to another. Although there are more interracial accommodations in places like Los Angeles which are culturally diverse, things are different in places that do not have much diversity or have a long history of not being progressive. Falia noted that university employees at unprogressive campuses use every opportunity they have to make life difficult for foreigners, women, and minorities.

She remembered that when she was in California for her undergraduate education, the majority of her professors were European Americans or recent European immigrants, but when she transferred to a Black school, the majority of the professors were African Americans. She encountered a large number of international faculty at her alma maters in California, most of them from Asia, Europe, the Caribbean, and Africa. For example, she had a chemistry professor from Europe. She was surprised to hear American students call this professor by his first name, which she thought was disrespectful, when she called him Mr. Cley. One day the professor asked her why, and Falia explained that where she came from students do not call their teachers

by first names because it is rude. Falia had a good sense of her cultural heritage, and she had brought it with her to the United States.

Falia had the advantage of attending highly diverse universities in California, which not only had a policy of admitting a large number of international students, but also invested heavily in the recruitment of international professionals. She was currently serving on a diverse campus where about 70% of faculty in her department were from foreign countries. This is a good policy that could not only help a university to build bridges between the United States and other countries, but also contribute to the quality of education received by students. Also, by promoting intercultural and global mindset among the students, this policy could have a positive effect on student retention and success.

Life as a higher education professional in the United States. Falia informed me that although she taught computer engineering, which is a male-dominated discipline, she did not allow people to push her around because of her gender. If she had problems with any of her male colleagues, she would not hesitate to talk with the person and make her points clear. Falia's secret for surviving in this environment lies in the fact that she knows who she is, and she believes that women can do whatever men can do. She did not let anyone intimidate her because of her gender. She never allowed her gender to stop her from expressing her ideas or interests. For instance, if she applied for a position or fellowship and did not get it, she never thought that it was because of her gender. She believed that gender roles were being played down in the United States. She thought that men used to dominate faculty positions in her field, but that was changing as more women were choosing careers in science, technology, engineering and mathematics. Apparently, Falia was cut out for her role as a change agent in her field.

Notably, racism has not been a huge problem for Falia, although she was aware of people living in segregated neighborhoods and related issues. When I asked her what she thought about this situation, she told me that "people are people, and they should live where they want to live. It has never been directed toward me, ever." Falia currently taught at a Black school and was happy to give back to her community. She strongly believed in working with students from her own racial group who saw her as a role model and mentor.

When I asked her what she thought about the American higher education structure, Falia said that White men still dominate top administrative positions along with White female administrators. So, what has changed since the 1954 Brown decision? Evidently, there has been some progress, especially in the area of student diversity, but there is still room for improvement in employee integration. The structure of American higher education is still exclusionary, especially at PWIs. As Falia pointed out, although student diversity may be up to 80% on her campus she would put diversity in the faculty population at about 35%. She noted that there was a big gap in the diversity and internationalization scoreboard. I agree with her. Falia's domestic and international students benefit from a learning environment that looks like the American society and the global village.

Falia elaborated on her point above by stating that during her student years at her alma mater, there was not a single international staff in the upper levels of the school administration. She also noted the absence of international women throughout the system. Overall, there were a few American-born male administrators, but no women. The implication was unmistakable. To the extent that American-born minority women were not well represented in the administrative structure, their international counterparts were far less likely to be represented. There has been noticeable improvement on some campuses since American colleges and universities began to

embrace the idea for internationalization as a requirement for competitiveness in the global environment (Altbach, 2002, 2005; Altbach & Knight, 2007; Knight, 2011). For example, Falia noted that since she began her faculty job, she noticed some interest at her university in recruiting foreign-born faculty and administrators, even though student recruitment and retention continue to be the top priority.

Falia thought that the American higher education culture was still very Eurocentric, despite the fact that other cultural perspectives were relevant to the central mission. She observed that some American-born professors have a tendency to lower the standards or "spoon-feed" the students, although international faculty have a tendency to challenge the students to do more. She stated that international faculty is more inclined to set the bar high and work with the students to achieve those goals. She also believed that foreign-born faculty brought unique perspectives to their work, because "we integrate our culture into the scenario we are looking at. Teaching is not just the class materials, but other things like culture and skills."

As a foreign-born faculty, Falia perceived the role of faculty and their relationships with students from a different cultural perspective. She believed that American culture allows students to be lousy, and that this was evident in the way the students communicated with professors and college administrators. She disagreed with what she saw as a tendency of college administrators to encourage students to go to any level and complain about anything. She blamed academic institutions for treating students as "customers." In her view, the American system has a tendency to undermine the authority of college teachers, because it allows students to go as high as they want in the structure to register complaints against anybody. According to Falia, things were different in her native country. Students went to their professors only and

avoided any behavior that would look like they are attacking the credibility of the professors or administrators, unless there was a serious problem.

Falia raised some salient issues regarding curriculum, which in her view had not been inclusive or representative, and was usually determined by the faculty, consistent with the mission and vision of the department. In other words, for the most part, curriculum is a reflection of the educational backgrounds and experiences of the professors. On some campuses, there is no dialogue about what curriculum means or should contain. Rather, it is left to individual faculty to make that determination. For instance, a female faculty member may decide to teach about inventions by women, and she would devote her time to teaching students about those inventions. Similarly, an African American female faculty member may choose to teach about the Black inventors, and an Asian American female faculty member may emphasize Asian and Asian American inventors, and vice versa.

On the tenure and promotion process, Falia thought that it was biased in favor of White men. She also believed that it was sometimes based on whether a faculty member was American-born or foreign-born. Although she contended that it was relatively easy to eliminate foreign-born faculty, the outcome of the tenure and promotion process also varied with campus culture. Based on Falia's experience, it had more to do with race and ethnicity than gender. Those factors affected the job security of African-born faculty and administrators across the board. However, Falia believed that job security ultimately depended on the college or the university system. Some schools have realized that foreign-born faculty do a better job of controlling the classroom. Specifically, she affirmed that African-born women faculty can manage their classrooms and make students work. The most important factor, though, was the campus philosophy on employee recruitment, retention, and internationalization.

Falia decided to stay and work in the United States after her education because the political and economic situations in her home country and all over Africa continued to deteriorate. She mentioned that her parents told her that there was limited employment opportunity in her country and advised her to get more education and seek employment abroad. In keeping with her parents' advice, Falia worked for a while as a systems engineer in the corporate sector before embarking on graduate studies. She thought that her job as a professor was different from her job in the corporate sector. As faculty,

> you have to give everything you have to the students to be able to make a difference in your career. You have to prove yourself. That's the real challenge. You have to learn the culture of the school and start your career all over again.

She regarded teaching and mentoring as two sides of the same coin. For her, the job of a college professor was a calling. Apart from teaching, she made time to talk with her students and provided additional guidance on their work. She believed that she went the extra mile to support her students. This has made it a very rewarding experience for her. For Falia, gender played a crucial role in shaping opportunities and challenges faced by both African-born women and American-born African women in the United States. She noted that higher education administrators have more emphasis in hiring male faculty in the sciences and did not pay much attention to women scientists. She saw this pattern as a function of traditional division of labor in society. This explained why people would normally ask her, "Are you teaching history or English?" and she would say, "No, I teach computer science." To remedy this situation, we need good role models, good mentorship, and an inclusive culture, structure, and policy from early childhood education through college. Falia suggested that the education system should have good mathematics and science curriculum from pre-school through college, and that there should

be good teaching and mentoring in these areas, starting from early childhood education programs.

With regard to her reward for contributing to student success, Falia said,

> It is when you see your students getting the kind of outcome you expected, because they have the nurturing you give; that is rewarding. I teach a little bit of everything. They feel comfortable to come to me to talk about things outside of the classroom.

She believed that teaching and nurturing should go together at all levels of the school system. She lamented that there was scarcity of women in computer science because it is gender-biased. She did acknowledge that this may not apply at the same level to all programs or fields. She believed that professors have to go outside of the "normal" curriculum to get more creative about their teaching and the materials they use in the classroom. Despite the challenges she has had to deal with as an African-born woman faculty member in computer engineering, overall she is very happy with the career choice she made.

Falia's home culture is close to her heart, so she continued to keep in touch with friends and relatives in her native country. Through her friends and relatives back home, Falia is able to stay abreast of events in her home country. Phone conversations and the social media have been very useful in keeping her connected with her cultural heritage. She also visits home every other year. Unlike some of the participants in this study, Falia told me that she did serve on several campus-wide and community-wide committees. Also, she can choose to serve on the committees for which she has an interest. In her current department, professors are required to serve on committees both on campus and outside of the campus. She was also selected to serve as chair of the department. She also chaired her department when she was in North Carolina. She considered herself fortunate to have American colleagues who were comfortable with having

her to serve in leadership positions. Her colleagues respected her contributions to discussions on how to move the department forward. Falia's positive experience may be partly due to the fact that academic departments in science, technology, engineering, and mathematics (STEM) are making conscious efforts to encourage women to work in her discipline. The implication of Falia's experience leadership opportunity for African-born women and women, in general, may differ with academic programs and/or state of residence.

With regard to students' attitudes toward her, Falia's assessment was that some appreciate their professors and others take them for granted. For instance, some students have sent her email to thank her for her support of their academic and personal development. "Some do show you how much they appreciate you," she added. Some of the students would even ask her about the classes she would teach the next semester, so they could enroll in those classes. In response to my question about problems associated with performance assessment in her department, she said that sometimes students give negative evaluations to a professor for personal reasons rather than for the individual's actual performance. Notably, students who are performing poorly in a class for reasons other than the instructor's teaching methods may be more likely to give a negative evaluation of the instructor. This could lead to a negative outcome if the department factors such malicious evaluation into the instructor's annual evaluation. As a result of problems associated with student evaluations of faculty, Falia held the view that academic departments should be more thoughtful about how student evaluations are used to assess the performance of instructors. This is particularly relevant to foreign-born faculty, minorities, and women who are vulnerable by virtue of their marginal status in the system. Students may be asked to evaluate themselves on class participation, class assignments, and class attendance. This offers a balanced evaluation method.

When asked to offer advice to African women interested in migrating to the United States, Falia suggested that they should pursue careers that they are passionate about and not because of financial reasons. They should be prepared to work hard and have the capacity to engage with people from different cultural and academic backgrounds. She knew many African-born male professors who held positions of leadership, but not women. She saw herself as the kind of person who liked to make things work, but sometimes, it could be very difficult or challenging when you had difficult colleagues. In conclusion, she stressed the need for inclusive dialogue, because, as she put it, "When we agree on what we need, and everybody recognizes what he or she should do to support the mission of the University, they go ahead and do it to continue to move the university forward."

Habiba's Story

I had the privilege of interviewing Habiba who is originally from Nigeria. She came to Nneka University in the state of Massachusetts in the mid-1980s to embark on a doctoral program in African languages. I had met Habiba some years ago at a conference where we exchanged contacts. We had also met on other occasions at Nwanyieze Institute, her place of work, and each time we had casual conversations about our jobs and our families, especially the challenges of children in the United States. Habiba received her Ph.D. in 1994 and went back to Nigeria. She decided to come back to the United States after a brief stay in her native country. She has taught African languages in the United States for about 20 years. She became a permanent resident of the United States in 2001. Habiba is an expert in Yoruba and Hausa languages. She is also fluent in other African languages, such as Swahili language, Igbo language, and Twi. Having grown up in a former British colony, Habiba had a good command of the English language. She is a master teacher, a mentor, and a role model. She has graduated

and trained many African language teachers at various institutions across three states—Massachusetts, Michigan, and Iowa. Habiba is a proud mother of three high-achieving children, who are professionals in the areas of pharmacy, engineering, and finance.

Although Habiba has lived in the United States for a long time, she is intimately connected to her cultural heritage. She was very excited when I contacted her to discuss my plan to interview her for my research. She proposed that we meet in her home for the interview during winter holidays season. I had about a three-hour flight to her state of residency and then took the airport shuttle to her home. She was excited to see me, and we had that "warm" African hug, after which she introduced me to her children. One of them quickly offered to take care of my winter coat, and another offered me a glass of water. Habiba's children were very well behaved, and I was impressed to hear them addressing each other in their local language.

Habiba said, "Well, I know you have been traveling for a few hours, and please, let me know if you need anything before we start." She told me "this is an African home," so I should feel free. We talked about the problems in some parts of Africa and how privileged we are to have gone to school on the continent during the later 1970s and 1980s when things were going relatively well. We talked about the task of taking care of our aging parents from a long distance and how much we miss the opportunity to be with them on a regular basis. We discussed a lot of things about growing up in Africa—the moonlight plays, early childhood education, school songs, local foods, cultural festivals, and so on. When we finally got down to business, I explained to Habiba that I would ask follow-up questions as needed, and she agreed. I also explained that my questions were open-ended, so she should decide how she wanted to approach each question and how much she would like to say. I asked her if she had questions for me, and she said not at this time. She added that the phone conversations and email exchanges had been

helpful in preparing her for the interview. We started at exactly 3:00 pm and finished around 6:00 pm with a 30 minutes break in between.

Life before migration to the United States. As mentioned already, Habiba came to the United States in the late 1980s to study for a doctorate degree in linguistics with emphasis on African languages. She already had a master's degree in linguistics from Olamide Institute of African Studies, Abiodu University, Nigeria. Olamide Institute is one of the biggest of area studies programs in Africa. Among many concentrations, it offers a major and minor in African languages. Considering the reputation of Olamide Institute, I am not surprised that Habiba had a strong background in African languages and culture. She told me how proud she was to be part of the change sweeping across the world with regard to multicultural and international studies.

As an educator in Nigeria, she had an opportunity to travel to other countries in Africa and the Middle East. She learned about the opportunity to study for the doctoral program through her friends and colleagues in Africa. She had also met some friends during her travels to the Middle East. She said that she had a lot of teaching experience in Africa, and that was helpful to her as a teaching assistant during her doctoral program in the United States. She is close to her family, and their support has helped to sustain her.

Before migrating to the United States, Habiba did not know much about the country. She had met some Americans in Africa and the Middle East who would later become her friends. She decided to stay in the United States after her studies because of her family. During the first two years, she was just busy with work and did not have her family with her, so, it was difficult. However, she was able to make friends with students from different countries as well as American students. Some of these friends later would become uncles and aunts to Habiba's children when she was eventually joined by her family in the early 1990s.

To provide additional insight, African parents teach their children to address older family friends as uncles and aunties as a way to show respect because of the age difference. Children would be seen as being rude or disrespectful if they just called an older person by his or her first name as if they are age mates. At the same time, these older family friends are expected to treat their younger friends as their biological nieces and nephews. These friends become part of the extended family system and, thus, gives meaning to the idea that it takes a village to raise a child. It is a symbiotic relationship. For instance, my own children have been taught to call our family friends uncles and aunties and they do just that.

Life as a student in the United States. About her experience at the port of entry, Habiba was happy to say that she did not have any problems. Everything went well from customs to immigration check points. She then proceeded to get to her school. Before migrating to the United States, she had taught African languages and English language at the grade level and at Ronke University, Nigeria. Making the transition was not easy for Habiba. She had a teaching assistantship for the doctoral program, which kept her very busy since she had to combine her studies with teaching one African language class per semester. It was challenging to get used to teaching and being a student at the same time, but it was a good way of getting used to the American higher education system. She also had to learn a new vocabulary that was different from British English and she had to get used to American accent.

Overall, Habiba has had positive experiences as a recent immigrant in the United States. She was given good credit for her master's course work and work experience, which qualified her for a teaching fellowship at her alma mater. It also helped her to make a smooth transition into the American system. This is not the typical experience of many recent African immigrants. She made good use of the teaching assistantship and was able to complete the doctoral program.

Habiba thought that colleges and universities today have many resources for international students. She considers herself a loyal alumna of her alma mater. She had a teaching assistantship which helped her fund her doctoral program. Although she was grateful for all of the support she received from her alma mater, Habiba had bad experiences with racism. During her first year, she was walking by a mall close to the campus in the company of another student when some White persons drove by and shouted, "Go home N…..s." Habiba did not know what the "N" word really meant, but she noticed that her friend, an African American, was very angry. According to Habiba,

> I learned a little bit about racism in America from my first African American friend I had met in the Middle East some years ago. I learned more about racism after this incident. Apparently, recent immigrants are lumped together with their American cousins, and it would be a good idea for them to talk with their American-born cousins for a good orientation on what to expect and what to do.

Life as a higher education professional in the United States. Habiba did not think that her ethnicity has affected her in the United States. About sexism, she has experienced it when people sent her mail and addressed her as "Mr., because they are not familiar with my name. They think it is better to say Mr., rather than Ms. or Mrs." When I asked her to compare gender roles in the United States and in her native country, Habiba said that "men are usually the ones who work and take care of the family financially while women do house work, just like in some homes in the United States. Men are seen as the 'bread winner' and not the women." Notably, this myth is changing and losing much validity, even among the men. Habiba has not had experiences with classism, so she was not able to say much about it.

Commenting on student diversity in her classes, Habiba said that diversity was still lacking. For instance, she always had mainly White students and a few African Americans in her classes. The majority of her students were always White. When she was a doctoral student, she did not have any opportunity to take classes with international faculty; there were no minority women faculty, and only a handful of minority faculty. On the other hand, her current place of work has a large international student population from all over the world, like Asia, but no international employees. By Habiba's estimate, there are probably more international students than minority domestic students on her campus. In essence, many American colleges and universities devote resources and efforts toward the recruitment and retention of international students, but not international employees. If students studying African languages do not have international professors to teach in the field, what is the fate of diversity and inclusion at her college? Another good example is that the department of English and other European studies are usually dominated by European Americans and Europeans in the diaspora. Why are Third World Studies programs and majors also dominated by European-descended peoples? Obviously, this is not the integration that was mandated by *Brown vs Board of Education*.

Habiba described the American higher education culture as a caste system with tenure track faculty as the elites, and non-tenure track faculty are margin factors. Tenured faculty have good salaries and all sorts of benefits, such as paid sabbatical, research budget, graduate or research assistants that work with them, and travel money. On the other hand, non-tenure track faculty are not well paid and do not enjoy many benefits. Surprisingly, some of these faculty members hold terminal degrees in their respective areas; they are part of the modern day slave system where people work full time without good salary and benefits. In some states, the

university employees use collective bargaining to fight inequity, and in other places they are not organized for the purpose of securing such public goods for their members.

With regard to the tenure and promotion process, Habiba said that although it might be fair for tenure track faculty, non-tenure track faculty are inherently insecure, as they are paid at lower rates and can be dismissed without any explanation. In other words, there is a big difference between the two groups. As she further explained, non-tenure track faculty receive promotions; however, they cannot apply for sabbatical leave or paid time off. This arrangement seems to suggest that the United States is tolerant of poverty and has a tendency to maintain a class system, if it means keeping some of its best educated citizens in poverty and perpetual hardship. The danger of this trend is that it inevitably makes career in United States higher education become less attractive. The system as currently structured may be unsustainable in the future.

Habiba is aware of a support group for African-born women faculty and administrators in the United States. In an effort to be connected with her cultural heritage, Habiba kept in touch with relatives in her native country. She visits her extended family members at least once a year. Sometimes, she works on related projects which require her to make more trips to her native country and to the other African countries like Ghana and Kenya.

Habiba told me that she has been offered opportunities to serve on departmental, school, and campus-wide committees. She has also served in leadership positions at different colleges and universities in the United States. Overall, she has had good experiences teaching in her field. Her students appreciate her and send messages of appreciation to her frequently. She felt respected and appreciated by her faculty colleagues and administrators. Habiba has received

many awards from students and colleagues. She felt a sense of belonging on her campus and her alma mater.

Although Habiba thought that the American higher education system was ready for the 21st century global economy, she expressed concern that it may not continue to be competitive, because it was making an insufficient effort to reflect global initiatives. For instance, she pointed to lack of commitment, to recruiting international scholars and administrators, and to broadening the curriculum as problems that call for urgent remedy. Habiba also expressed concern over what she saw as lack of support for African language programs, as evidenced by the large number of non-tenure track faculty or lowly paid lecturers teaching African languages as part of what she saw as a growing trend on some college campuses.

Habiba did not know any African-born woman who have held a position higher than chair or director at colleges and universities in the United States. She suggested that African women who want to migrate to the United States should know certain things about the country. They should learn about the American culture. They should learn the differences between American English and colonial English, which is spoken in Africa. These women should also learn about the American higher education system and how it is different from that of their native country. They should learn American history so they are able to put things into perspective, such as contemporary issues pertaining to the political economy of the United States. These are all good suggestions, considering the fact that one of the reasons recent immigrants go through serious culture shock is lack of information. As it often is said, knowledge is power, and new immigrants are more likely to be successful if they have acquired adequate knowledge of the American culture prior to migration.

Habiba also offered some advice to African universities. She thought that they should become more aware of developments at other universities and try to revamp their curriculum, programs, and services. She suggested that African universities should go global. As we know, no human system is perfect. As a result, every system should continue to evolve or change certain aspects of the culture, structure, and policy in order to remain relevant. Colleges and universities across the world embrace internationalization as a current trend in higher education. African universities and colleges should be part of the flow, as no system can afford to isolate itself or be an island unto itself.

Although Habiba has had some bad experiences at her job, she believed she has job security. As she puts it, "I feel secure." She liked her job and the opportunities that come with it, such as opportunities for professional development, presenting papers at conferences, membership in professional organizations, etc. Habiba had an opportunity to participate in a mentoring program as a doctoral student. She thought that African-born women are highly motivated and try to do their best, whatever the circumstances. Many African-born women educators can be counted among high-achieving Black women that have made their mark in different professions. Habiba is a good example of the success stories represented by these women. She is not only an authority in her field, but has done an excellent job of combining her responsibilities as faculty, administrator, and motherhood.

Malika's Story

I was very excited when Malika and I decided on a date for me to interview her. She was equally happy to participate in a study that would give her an opportunity to tell the story of her American experience. In the midst of her excitement, Malika told me, "I have lived my adult life in the United States, and I will be happy to share that story with you." We were about a month

away from the date, so I quickly booked my flight. As I waited, I occasionally wondered what the winter travel weather would be like, especially on that day, because I had booked an early morning flight that would leave Indianapolis at 6:00 am. This meant that I would have to leave home at 3:00 am. It was 5 degrees Fahrenheit, and there was a lot of snow on the ground. The drive to the airport was longer than usual, but I managed to get there at about 4:30 am. I checked in and proceeded to my gate. I was lucky that my flight was on time.

It was a three-hour, non-stop flight to Patrick International Airport in North Carolina. We had a smooth flight and landed on time. I had my carry-on with me, so I proceeded to ground transportation. Malika had told me about an airport shuttle that would bring me to her campus, and I had purchased a ticket online a week ahead of my trip. This part of the United States usually does not have a heavy winter season, so the temperature was fairly good at 45 degrees. It was a nice Wednesday morning with a bright blue sky. The shuttle drive was about an hour long. I told the driver to drop me off at Kindred institute of Technology Union Building. Malika had told me that from this building it should be about a 15- to 20-minute walk to her office in the chemistry department. The time was 12:30 pm, and the campus was bustling with activities, as expected. This place was a perfect replication of all the distinctive features of almost every American college campus that I have visited—the solid and beautiful brick buildings, green lawns, and clean walking paths. When I got to Ngozi Hall, I took the elevator to Malika's office on the fifth floor. This is a chemistry building. She did not notice that I was at her door, as she had her eyes focused on her wrist watch while she waited quietly for my arrival.

I greeted her, and she was genuinely happy the moment that she looked up and saw me. "Welcome Ms. Oyibo, I'm glad you got here safely." She was a very warm person to meet. After exchanging greetings, we talked briefly about our families, college experiences, careers,

native countries, and so on. Malika spoke highly of her place of work, noting that she liked teaching and was glad to be assisting young people with their personal and professional development. To make the transition to the interview, I told her more about my study and thanked her again for her willingness to be interviewed. We both expressed hope that my study would have a positive effect on the American higher education system.

Malika repeated what she had told me over the phone. She was happy to participate in the study. Like other groups, we have to tell our stories. If we do not, we will continue to be invisible. She had thought about a study like this and wished somebody would care to undertake it. I then told her that I knew at least two Africans who had done similar studies, and this would be the third one. She repeated that it was good to know that some people were thinking about some of the things going on in her mind. Malika said that when the idea crossed her mind in the past, she quickly brushed it aside, since she suspected that she might not be the best person to tackle a study like this. She was very happy when I contacted her. At this point, I informed Malika that the interview would last one and a half to two hours. I suggested that we could take a break after an hour to refresh or just relax for some minutes, and she said, "You just tell me what you need. I am here to support you." I thanked her again for her support and we took a restroom break for about five minutes. Her office clearly looked like that of a chemist, with chemistry formulae and a host of pictures posted on the wall. Malika's office reminded me of my chemistry classes during my high school years.

Life before migration to the United States. Malika was originally from Mali, a country in West Africa. She made her first trip to the United States in 1981 to join her husband. She had just finished her high school education and had a plan to go to college. She had not worked in her native country before her migration. She told me how happy she was to have achieved her

goal, contrary to some of her people who expected her to marry earlier. She decided to break that cycle. She first attended a teacher education college. Malika had learned about the United States in her high school social science classes, where they "read European novels like *This is Our Chance, Oliver Twist, The Drummer Boy,* and *Julius Caesar* by Shakespeare, etc. We also learned about the African holocaust or the transatlantic slavery in our history classes."

In spite of all of the efforts that she put into learning about the United States, she told me that "I had culture shock when I arrived in the United States. No matter how much you may have heard about a place, the reality on the ground may be different." Malika believed that women have opportunities in the United States today as far as education is concerned, and they are taking advantage of it. Sometimes she thought that there is too much freedom in the America educational system, and it sometimes has negative effects on student performance. Some parents let the children do whatever they like, even if it means not going to school or being focused. In the African culture, the parents and other adults in the family or community guide and support the children until they are grown and can support themselves.

Life as a student in the United States. Malika also had a good experience at the port of entry, and the immigration officers gave her a package that they had prepared for her green card. She got an admission to Josephine University and enrolled as a first-year student. She noted,

> my first time in class, it was a biology class, and I was ahead of the class. A lot of the materials I had done in high school. A lot of people thought I was too smart, but it was because I had done them in high school. This was when the educational system was good.

Malika said that the University tried to give some international students remedial courses like English 101, which they did not need. She also thought that some schools were not even ready

for international students. They make huge investments in recruiting international students without making similar investments in hiring international professionals to work with them. In addition to the above problems, academic advising for foreign students is sometimes poor, as are other programs and services, and the students struggle to survive. Commenting on her experience as an international student, Malika had this to say:

> I don't feel a sense of belonging to my alma mater because of the treatment I got as a student. I sometimes feel like I am part of them, but sometimes, no. I knew that it was not an inclusive campus environment. People like me knew that we were seen as strangers or visitors in a country of immigrants. For instance, some students and professors just ignore you. Even when you say hello, they would not respond unless they actually want to talk to you.

With regard to her place in the larger cultural space, sometimes Malika did not feel a sense of belonging either. As a parent, there was apparent conflict between her and mainstream Americans over where or what should be the boundary between parental discipline and child abuse. She complained that some Americans think that "how you want to raise your child is abuse, like insisting that they clean their own rooms. When you want to raise your kids before they get out of control, some Americans think it is abuse." She further complained about White people casting a suspicious look at Black people in the mall and other public places.

> When you speak, the way they look at you, because you are Black, the way people look at you. Even some Blacks born in the United States look at you like that, too. When some Whites looked at me like that, my initial reaction was like, this is supposed to be America.

Malika has also realized how much being a new immigrant can be an impediment to choosing one's favorite career. For instance, she wanted to go into medical school, but she was denied admission because of her race or because she was a foreigner, even though she became a permanent resident right at her port of entry.

> I was not able to go into the field I love. I turned to my second choice, which was science education. . . . I was surprised that a human being could have limited educational opportunity simply because of your race and nationality in a democratic country.

Malika became aware of sexism early in her stay in the United States. She noticed that men and women were treated differently. Also, she pointed out that the private industry paid men more than women. According to Malika, although gender relations have improved in the United States, in her native country "men are in the front, and the women support the men." However, she noted that gender relations have improved over the years, as evidenced by the fact that "they treat both men and women the same, like students at colleges and universities." On the other hand, Malika did not see any immediate loosening of racial tension, even on college campuses. During her first year of teaching, she noticed that everybody was treated differently. "African Americans were treated differently than how Whites were treated." She attributed poor treatment of African American students on White college campuses to their weak education background. Interestingly, in view of the fact that racism remained a powerful force in the United States, as evidenced by the incident referenced below by Malika, it was quite possible for an African-born immigrant who was new to American culture to confuse bureaucratic inertia with racism. According to Malika,

> During my MA program as I was teaching in high school, they required us to take a particular class. When I went to register, they said they had closed the class. They

> wanted us to take the class, but they would not open another section. I had to go to the dean's office. It was not only me. I told them I would go to the media. The dean called my home and left a message with my husband that another section of the course had been opened. There were about 35 of us who enrolled in the class.

Malika also attended college in one of the southern states which was "supposed to have a large Black population because many Africans were enslaved there. But the student population was 99% White, and the state was known for racism." Being conscious of her situation, Malika knew she "always had to study extra hard to prove people wrong." For Malika, this was a do or die situation, because she was aware of the fact that "some people think because you are Black you cannot do it." It must have been particularly difficult for her, because "even some African Americans think that fellow Black people are not smart because some Whites have said so. Plus they think we could not do it, because we have foreign accent." European colonial rule may have set back Africa's development in many ways. Yet, because of the combined influence of African culture and colonial influence, people like Malika are quick to adapt to new environments and confront challenges, rather than look for easy exit. She might be speaking English with West African accent, but she had good mastery of the language. More importantly, when she was in college, Malika was deeply aware of the sacrifice made by her family to send her to the United States, and she had the discipline and motivation to remain focused on her target. Like most of her counterparts, Malika had what it took to be successful as a college student in the United States. She underscored her determination to succeed when she said,

> This is why . . . we try to understand the American accent from the South, North, Midwest, East, or West. I only asked a professor to speak a little slowly. Some of them

do not care to speak at a moderate speed, since the United States has different accents, plus, they may have some recent immigrants and international students in their classes.

As an undergraduate student, she did not have many international professors at her college. The majority of her professors were White. As she noted, "the only international professors we had were from India. Most of them were in the sciences, and they influenced me to major in science." Malike noted that it was good to have international faculty who could relate to your challenges and opportunities. I did not have any minority women professors. In fact, there was not much diversity in the faculty population. At the same time, the university had many students from Africa, and since we had nobody to help us, we helped each other. We studied together and worked together. We all did very well, too. Many American universities are still lagging behind when it comes to recruitment and retention of minority faculty and administrators.

Although foreign professors and administrators can contribute to diversity on college campuses, in comparative terms, they hire more men than women. At some higher education institutions, some Americans in leadership positions still think that women should not be seen in public or be heard. This sentiment is pervasive. Top decision-making positions like deans, vice presidents, and provosts are typically men. Women and minorities (especially minority women) are still marginalized. Many men still do not think that women can be leaders. They are still set in their ways. International women are even in a worse situation, because there are very few of them in the administration and faculty. In spite of the fact that many African-born women and other international women received their undergraduate and graduate degrees from American institutions, this group of women is still invisible in the system.

When I asked Malika if she thought the universities she attended were devoting enough resources and efforts to recruiting and retaining international students, faculty, and administrators, she replied that most of their effort is geared toward expanding student population. Malika went on to say, "Where my children go to school, they do not have international employees. Foreign-born faculty can easily relate to the students very well, but that is always lacking. They could serve as mentors, role models, etc." When I asked her to share her view on the curriculum, she said, "to me, their curriculum is different from mine. They always open new programs, but still they exclude Africa. They want everything to be about the United States. The students still think Africa is a country." She indicated to me that she received help from other people during her college years, including an Indian professor. She makes a point of sharing her experiences with some minority and female students, so that they will be encouraged. She encourages them to work hard and make good use of the system. Malika told me that her first year was particularly challenging; however, she "continued to explore ways to make it work."

Life as a higher education professional in the United States. With regard to the challenges confronting African-born women in the American higher education system, Malika identified culture shock as the first challenge. She noted, for instance,

> that Americans do not respect their elderly people. In the United States, people look older people in their eyes. In our culture, we do not look elders in their eyes. Americans do not care about other cultures or cultural differences. Some African students were failed because of their cultural values. I do explain to my colleagues that we were raised to show respect to older people and do not look in their eyes and not talk back to them.

Malika also pointed to the fact that "in the United States, you can speak up, but be respectful and state your position; but in certain parts of Africa, the women should not say much." She saw strengths and weaknesses in both cultures, and for her it was a matter of combining

> what is good in this culture and what is good in our culture and use them together. You can go to school as much as you want because you have a lot of opportunity. You can work hard to get to any level you want, but it is changing now, because there are more women than men in the universities in some African countries.

To those of her students who tell her that they go to college because they want to get out of the house, her advice is that that they should "help themselves and become somebody." She saw herself as more than a teacher, but "a role model and a mentor at the same time." She liked her role as a mentor because "It is always good to reach out to other people and offer support." This was the reason she got involved in mentoring when she "got to the university." She told me about how she came across some students from Kenya. Talking with them, she realized they were lost. She decided to offer them help. Thanks to Malika's willingness to assist these students, "now, some of them have good jobs."

When I asked Malika's view on the leadership structure of American higher education institutions, she expressed concern about their tendency to use lawmakers to determine what should be "policy and structure" on behalf of the universities. She wondered why lawmakers should decide what college students should learn, even though they are not trained as teachers. This is one of the reasons the curriculum is very narrow. African Americans and other minorities are barely mentioned. The sections on non-European populations are very small. Our educational system at all levels should promote broad curriculum to ensure well-rounded

education of students, especially now that the demography of the United States is undergoing dramatic change.

Comparing their opportunities in the United States and their countries of origin, Malika thought that she and other African-born women educators

> have more opportunities in this country than at home. You study harder and you learn more. Here they have free education. To some extent, if you work hard, you make it. I wanted my children to work hard and use the free education in this country. After the experiences I went through, I wanted to make a difference in the lives of other people.

She had not heard of any African-born women who have held a position higher than director or chair in the American higher education system. She was aware of support groups for African-born women in the United States. Specifically, those support groups were in big cities like Houston, Atlanta, Chicago, and Denver. There are African women organizations in these places that bring people together. She was involved in a program that taught children about African culture when she had the opportunity to do so. Such programs offered a foundation for the childrens' development. During their university education, they will connect with other African students at various campuses. Malika kept in touch with her culture by visiting her native country every three years. When it was convenient, she and her husband took the children with them.

Malika has not been invited to serve as department chair or director. Her explanation was "they do not invite you, because they do not want you to say what you think, which they may not like." So, the best thing was not to invite people from different cultural backgrounds. However, she was invited to serve on a mentoring program for the students. This was when they wanted some female professionals to mentor young ones. She said that she was surprised at the level of

ignorance about the outside world among American students. For her, it was a culture shock, but she came to realize that it was the culture, policy, structure, and curriculum of the American educational system from K-12 and college that should be blamed, not the children or the students. Following this revelation, "I then began to change the way I teach and what to emphasize. We were able to do well here, because we learned English and knew something about countries outside of home before migrating to the United States."

Malika told me that she was appreciated by both her students and her colleagues. As for the central administration of her university, she said that "They would tell me they do not want to go that route, drop it." She did not think that her opinions were respected and appreciated by the administration because, in her view, "They insist on the American culture. They know that foreigners have different cultural values, but they want to maintain the European American cultural values in the United States." Malika believed that, essentially, the people in charge of running the university just wanted to maintain the status quo.

> They know what they are doing. They do not think that foreign-born or recent immigrants should become part of the system. They should only become part of the "melting pot" and so intentionally exclude non-European groups and women. So, they do not want to change the system to become inclusive.

Malika contended that if American higher education system continued to be exclusive in the 21st century, "it is going to fall apart." When I asked her if American students were getting the best education if the system remained exclusive, she said,

> No, they are not giving American students the best education . . ., some American students are ignorant about other cultures and peoples; they would not know how to

> interact with diverse peoples from around the world. In our own case, we knew something about the United States. It helped us with making adjustments.

I asked Malika what advice she could offer new African women immigrants in the United States. She said they should be prepared to be themselves. They should know how to adjust, what they want, and be persistent. She wanted them to know upfront that African-born women were not looked at as leaders. This was not because they could not handle leadership, but because those who controlled the system always have excuses to pass over women and recent African immigrants, as they had done with Blacks and other minorities. She thought that the United States should incorporate inclusive values in the curriculum and give African-born women more opportunity in the university system to make these women know that they belong. Malika praised the American system for making admission requirements clear or specific, so for somebody like her, it was an easy process. I asked Malika if there were other things she would like to add. She concluded by stating,

> It is time to have a program that will help women born and raised in Africa, help them have a sense of belonging. You do not belong to the Whites, because you are not White. You do not belong to Blacks born here, as some of them do not like you or like anybody, but we should be working together. We should have a program in place, because the universities have failed this group in the past. We need female educators who can mentor new comers and write books. Universities should read studies or research like this one to try to make necessary changes in policy, culture, curriculum, and structure to make America what it should be—that is, a country for everyone.

My interview with Malika lasted about two hours, which was an indication of how much she cared about the study. For the most part, through her story Malika represented the voice of

many women and minorities who have reason to believe that they are relegated to the periphery of the American system. Symbolically, Malika and other African-born women educators share her frustration and disappointment and do not care about being good alumnae because they have never felt as if the system has ever cared about their welfare.

Nezil's Story

Dr. Nezil was introduced to me by a relative who had worked with her on a number of occasions. Fortunately, my relative had also talked with her about my study. I contacted her for my research. After we exchanged email and talked on the phone a few times, she told me that she was interested in participating in the study. She had many questions, and I explained the research question to her and sample of the questions for the semi-structured interview. I mailed the formal invitation to her, which she signed and returned to me in a timely fashion.

I interviewed Nezil on a Thursday. Although she had worked as a tenured faculty, currently her primary responsibility was administration. She taught one course per academic year. I had to take a flight on Wednesday evening, so that I would have an opportunity to look around in New York. I flew into JFK International Airport and took a taxi to my hotel. The next morning, I took a taxi to the campus. Having heard a lot of good things about this historic campus, I decided to arrive early in order to give myself a little tour prior to my meeting with Nezil. She actually walked to the campus gate to meet me. She had called my cell phone to make sure I was fine. I was the first to introduce myself, having recognized my hostess as this elegant lady I had seen on the university's website. We became instant friends, talking and laughing as we made our way to her office.

When we got into her building, which is also the main library, Nezil showed me around and introduced me to some of her colleagues in the Reference Department, the Circulation

Department, and the Archives Department. She also invited me to a staff meeting that she chaired. The meeting lasted for just an hour, after which we went to her office. She had a very simple office with pictures of her family on the file cabinets and some pictures from her professional activities on the wall. She also had several awards on the wall. It was a busy office with bookshelves and people walking across or sitting quietly at their jobs. She had told her colleagues about my visit, so nobody came around for the two hours we had for the interview.

Life before migration to the United States. Nezil had fond memories of her childhood in her native country of Nigeria. Both parents are well educated with master's degrees in physics and English respectively. They laid a strong foundation for their children. Nezil had vivid recollection of her elementary school days at the popular Nkeoma Elementary School in Aba, Nigeria. She received her secondary education at Government Girls' College, Nweze. Both schools are located in Chioma State. The oldest of five children, she helped her parents with taking care of her siblings; she would take them to school and to the library. In other words, she helped to instill in her siblings the habit of taking their school work seriously. Yet, Nezil commended their parents highly for teaching her and her siblings hard work and strong family values. Nezil and her siblings are successful professionals in education, health, and banking.

When asked if she had enjoyed being a big sister, she responded by saying,

> You know, in Africa every family member has his or her chores, and I had enjoyed taking care of mine. The experience helped me in my American journey when I became a parent. I knew I was prepared for the parental responsibilities, because I had had to help take care of my siblings.

She said that her siblings still refer to her as "the little mom," and they really think she is a special sister. She said that it was good to give children responsibilities, so they learn how to take care of themselves and the people around them.

Life as a student in the United States. Nezil came to the United States in the early 1970s "to join my fiancé," who was a medical student at Abby University in New York. She had set goals for herself, which included marrying her fiancé, establishing a family, and advancing her education in the United States. She proudly told me that she had achieved all three goals. Nezil had just finished high school before coming to the United States. She did not know much about the United States, except what she learned in school. She had a very good experience at her port of entry—New York. Nezil and her fiancé got married right away and, in 10 months, the new couple had their first baby. She was admitted to Jambo University, where she enrolled for the fall semester. Nezil had worked in her native country as a high school teacher's aide. During this time, she developed an interest for teaching as her career path and spent a lot of time reading in the school library. When asked about her college experience in the United States, she said, "I had a good college experience, but it was also challenging, because I was married and a mother who needed financial aid, but could not get it because I was never a full-time student." Nezil's experience with balancing motherhood and being a student was common among immigrant women who joined or met their husbands in the United States. She had to take care of the baby, perform house chores, go to class, and study for exams. Her husband was always handy to help in the home.

Commenting on her experience as a foreign student in the United States, Nezil told me she was lucky to be married to someone who had been a student in the system. As a result, she added,

> My experience was different from that of most international students, because I was married to someone who had already lived in this country long enough to know its college culture. Jambo University, at that time, had plenty of programming and help for international students back then.

She learned a lot from her spouse about how to survive in the system. Her interaction with other international students also was helpful. They worked together and learned from each other. Because she had a good college experience, Nezil is a loyal alumna of Renee State University and Kyoko University, the two other universities she attended for graduate studies, both in New York. Nezil said that it is good to note that students' college experiences determine how they relate to their alma maters years after their education. When institutions take good care of their students, it can lead to a positive relationship between the two that lasts far beyond college years. On the other hand, if students do not feel a sense of belonging in college, there is no positive relationship with their alma maters. In other words, colleges and universities that have inclusive policies are more likely to develop a supportive network of alumni and alumnae in the United States and around the world.

During her college years, she did not have many minority faculty teaching those classes she took. She said, "I only had one in my undergraduate and one at the graduate level." Similarly, there were not many international faculty. She had one German professor who was teaching economics. With regard to minority women faculty during her college years, she said that she had two in graduate school, one Filipino and one African American. However, she thought that the three institutions she was familiar with, her alma maters and her current place of work, were currently making efforts to recruit qualified minority and female faculty, staff, and administrators. Interestingly, Nezil noted in passing that student diversity in the United States in

the 1970s and 1980s was partly due to the oil boom in countries like Iran and Nigeria, the two largest sources of international students during the above periods.

Life as a higher education professional in the United States. With regard to Nezil's experience with racism, she said that she became aware of it as soon as she arrived in the United States. It was her impression that race relations were getting worse, in spite of efforts to eradicate it. For instance, Nezil noted that some of her White colleagues did not see her as one of them. Instead, they saw her as an "affirmative action case." Nezil went on to say, this was very unfortunate; "a long time ago one of my friends described America as a country of labels." Everything and everybody is labeled one thing or another. Somebody was described as that old lady, that Black woman, that short red haired man, that woman with a funny accent, etc. It made sense that minorities and women typically were given negative labels, and they would be more inclined to perceive that as something that was not right here.

Although ethnicity might not have been a problem for Nezil during her college years, she acknowledged that it had a definite impact on her choice of career after school. For instance, she stated that

> I wanted to be a high school French teacher. That's what I studied in college, but I decided to become a librarian after many years as a library worker. I could not get used to the American secondary school system.

Nezil was aware of sexism in the United States, and she thought, "Male colleagues would not take my opinion too seriously. Some of my Caucasian female colleagues have also noticed this." She thought that sexism seemed to be a global issue, a "reality in every culture." Thus, in her view, "women and progressive men must continue to push for gender equality." When asked about the difference between gender inequity in her native country and the United States, Nezil's

answer was that it was the same everywhere, except that in her native country, gender inequity was obvious, but in the United States it is a bit hidden. She thought that her American "colleagues still experience sexism within their families."

Nezil had not experienced classism since migrating to the United States. As the current head of her department, she made sure that they recruited diverse staff. Although she was currently focusing on administration, she did not know much about diversity in the classrooms. There were few international administrators at some colleges and universities in the United States, but as Nezil previously observed, there was an ongoing effort at her university to diversify the employee population. In speaking about tenure and promotion, she said that minority faculty had to work just as hard, if not harder, to meet the university's requirements for tenure. They had to prove themselves more than their Caucasian colleagues. She decided to work as a librarian because it had more job security and a more hospitable climate. She liked working in higher education because she knew the job well. She had tried retailing but found that she was not suited for it. She also liked her current job because it gave her an opportunity to serve as a mentor to her colleagues and student workers.

Like the other participants in this study, Nezil acknowledged that there were both opportunities and challenges for African-born women faculty and administrators. Specifically, she stated that

> there are plenty of opportunities if one is willing to work hard. There are also many challenges, because racism and sexism will never go away in this country, but one has to look beyond that in order to achieve goals.

When asked to compare the experiences of African-born women professionals and American-born African professionals in American higher education, Nezil said that many of her

experiences were positive, but at other times, she experienced very unpleasant situations. However, she added, "I don't think African American professionals take African-born women professionals seriously or respect them the same way they would respect other African American professionals." I might add that, personally, as someone who is an African-born woman professional who has interacted with American professionals from diverse backgrounds, I would not hesitate to add that this is a sweeping generalization that does not reflect complex realities pertaining to relations between continental Africans and African Americans.

Nezil indicated that she found her career to be rewarding. She came across other African-born women professionals in the health and teaching areas who were satisfied with their careers as well. She had the following to say about the challenges facing African-born women in American higher education:

> We are Black, but not African American enough. We fulfil the quota for the university, but African Americans do not consider us as one of them. We are still outsiders, no matter how well educated we are. Our educational experience is questioned, even though we attended the same schools and received degrees from the same institutions.

Nezil liked to be more involved with the African Studies librarianship because they have a support group specifically for African-born librarians. From Nezil's story, people in the United States were still being judged by their skin color and gender.

Nezil still kept in touch with relatives in her native country, which enabled her to preserve that part of her cultural heritage. Her last visit was in 2003, but she was not in a hurry to go back because of the ongoing conflict in the northeastern region. She had been invited to serve on departmental, school, or campus-wide committees. Being successful in her career and respected by her colleagues, she was selected to chair her department, as well as several

professional committees at the national level. Notably, some of her colleagues did not really respect or appreciate her views on issues, and some went as far as questioning her knowledge and experience.

Nezil thought that "American students need the exposure to other races and cultures in order to be able to compete globally." She stated that internationalization is here to stay, and American colleges and universities should be part of the flow, or Americans will not be able to fit in the global village. She knew two African-born women who held positions beyond chair and director. They were the deans of their respective colleges. On her advice for African universities in the 21st century, she said that if they wanted to be part of the global village, they have to review their culture, structure, curriculum, and policy. Specifically, she thought that the curriculum was outdated. She further pointed out the general lack of gender equality in African Universities. Nezil had the opportunity to make professional trips to some of these institutions, where she only saw and met with male faculty, administrators, and librarians. In some cases, these men had invited her to join them because there were no women librarians. She thought that African universities do have an opportunity in the 21st century to make their educational programs as strong as they used to be in the 1970s and 1980s.

Summary

This chapter represents a summary and synthesis of the participants' stories. Each participant discussed her experiences with the American higher education system as a student and a professional. The women represented seven African countries of Benin, Cameroon, Congo, Ghana, Mali, Nigeria, and Tanzania. Since their migration to the United States, the participants had lived in different parts of the country, including Alabama, California, Georgia, Illinois, Indiana, Michigan, Missouri, New York, and North Carolina. They discussed in detail

their experiences with the American higher education culture, structure, curriculum, policy, and politics. Their stories also shed light on the issues of race, gender, ethnicity, class, opportunities and challenges posed to African-born women professionals operating in the United States higher education system.

CHAPTER 5

EMERGENT THEMES AND SUBTHEMES

The purpose of this study was to document the experiences of African-born women faculty and administrators at colleges and universities in the United States. The study explored the factors that motivated African-born women to immigrate to and extend their stay in the United States beyond completion of their education; factors they perceived as constraining on their quest for self-empowerment and identity as foreign students, college instructors and/or administrators, and parents; and factors that have enabled them to adapt to their host culture and achieve their educational and professional goals, even though they had to contend with multiple challenges associated with living in America as Black women.

This chapter is a discussion of the themes and subthemes that emerged from the participants' stories. These themes include family-centered cultural orientation, multicultural perspectives, dealing with transition and culture shock, preservation of cultural heritage, American higher education culture, American higher education structure, American higher education curriculum, American higher education policy, limited leadership opportunity for African-born women, and alumnae loyalty.

Family-Centered Cultural Orientation

Family-centered cultural orientation refers to the women who are part of a close extended family network, where members look out for each other. Family is universally recognized as the

primary unit of social organization. The term family, as used in this chapter, refers to the extended family, which includes a participant's parents, siblings, and other blood relatives left behind in her native country and nuclear family in the United States. The participants shared in common family-centered cultural orientation, which meant that they subscribed to the notion of family as the glue that holds blood relatives together. Specifically, family-centered culture consists of certain social beliefs and norms, such as respect for parents and elders, belief in hard work, perseverance, interdependence, mutual aid, kinsfolk, common ancestry, collective destiny, and similar others. Significantly, not only does the extended family system play a large role in instilling these beliefs and norms in individuals through the processes of socialization; in turn, those beliefs and norms foster family solidarity and concomitant social expectations and behaviors among members of the extended family. Notably, in Africa the extended family system is an integral part of a village or clan community whose members claim a common ancestry, which means that, overwhelmingly, the participants came to the United States from a communal cultural orientation which places the collective welfare of the family or community above the personal welfare of each member.

Against this backdrop, a major theme that cuts across the participants' stories is related to their perception of the family as a source of inspiration material and emotional support for their education. In several instances, encouragement for the participants' education in the United States came from their Western educated parents and/or their spouses. Furthermore, although some of the women came (or could have come) to the United States on their own, there are those who could not have traveled abroad for the purpose of advancing their education were it not for the fact that they had to join their spouse or fiancé who was already studying or working in the United States. Also, for almost all the participants, family played a large role in their decision to

extend their stay in the United States beyond the completion of their education. Specifically, most of the women made a joint decision with their spouses to seek employment or pursue their careers and raise their children in the United States, instead of returning to their native countries where opportunities for the parents' employment, professional advancement, and educational infrastructure are very limited.

The participants spoke at length about certain interrelated challenges in the form of culture shock, being underpaid or underappreciated by colleagues or superiors, bureaucratic inertia, racism, and sexism, which they had to deal with as new immigrants, international students or foreign-born educational professionals in the United States. They attributed their success in spite of those challenges to social norms or attitudes, such as hard work or perseverance, believing in oneself, being goal-oriented, and strong appreciation for the value of education, which they learned from their parents, other family members, and relatives when they were growing up. Each participant referenced these cultural norms when asked to provide advice to African-born women considering the possibility of migrating to the United States.

The participants recommended these norms as a social skill-set that one should possess in order to be successful as a foreign student or professional operating in a predominately Eurocentric capitalist society. Viewed against the backdrop of their experience growing up in countries where opportunity for personal empowerment have been drastically diminished as a result of poor governance and weak institutional capacity, the participants' strong appreciation for educational opportunity was a major inspiration for their decision to migrate to the United States. Perhaps, the most illustrative example was Falia, who decided to seek admission to an American university, because none of the universities in her native country were offering a graduate program in computer engineering.

If these women are successful due to their strong family ties, support, and their appreciation for educational opportunity, they can help infuse these values into their various campuses, which would foster ongoing efforts to improve recruitment and retention of low-income and first-generation college students. Unfortunately, because of their marginal status as noted in oppression theory, black feminist theory and critical race theory, most of them have been underemployed and underutilized.

African-born women bring a unique cultural perspective to their jobs which represents a potentially huge asset for American higher education. As revealed by their stories, these women came from a communal cultural orientation which enables them to relate to the challenges faced by foreign students and domestic minority students. They perceive several job related issues, such as equity, collegiality, faculty-student relationship, professional responsibilities, students' academic performance, through their cultural lens. Although cultural differences could create some friction between foreign-born educators and their American counterparts, if well managed, it could be a huge asset for American higher education institutions. As illustrated by an incident reported by one of the participants concerning a European American faculty colleague who believed that minority students would not look people in the eye because they lacked self-esteem, cultural ignorance or lack of cultural sensitivity can lead to extremely poor judgment which, in turn, can lead to ill-conceived or discriminatory policies or attitudes toward people from different cultural backgrounds.

As Ayicha rightly explained, in many non-Western cultures young people are not expected to look elders in the eyes, as that is considered as lack of respect. Interestingly, this cultural norm can be carried over to professional relationship between a junior employee and his or her superior and between a student and her professor. This kind of situation calls for

intercultural dialogue in a pluralistic and multicultural society such as the United States. The White professor perceived the behavior of students from underrepresented backgrounds through her Eurocentric cultural lens. Thanks to her non-Western cultural heritage, Ayicha, who was once a minority student and now a minority professor, can empathize with the students in question. American higher education institutions can take advantage of educators like Ayicha to promote cross-cultural engagement and conversations on their campuses. This was also well articulated by Freire (2009) in Chapter 2 which strongly noted that honest dialogues can break barriers. The Black feminist theorists argue that the triple jeopardy that is skin color, gender, and socioeconomic status that work against them is not good for the higher education organization, because they have negative effects on the efforts to recruit and retain underrepresented student populations and employees. As a matter of fact, African-born women and other foreign-born educators occupy a vantage position to make viable contributions to recruitment and retention of foreign students and students from underrepresented backgrounds by serving as advocates, counselors, teachers, role models, and academic mentors.

Multicultural Perspectives

Multicultural experience is the idea that African-born women faculty and administrators at colleges and universities were born and raised in Africa's multicultural societies. African-born women educators who are the subject of this study were products of African cultural up-bringing and Western education by the time they arrived in the United States. In other words, their life has been shaped by cross-cultural or multicultural influences. Contrary to the stereotypical view of Africa as a cultural monolith, the continent is a conglomeration of diverse languages and cultures. Prior to the advent of European rule, Africans lived in ethno-national societies that represent culturally distinct populations. Colonial policy only added to the

diversity of Africa through the imposition of European languages, Eurocentric education, and Christianity. Furthermore, colonialism served as the vehicle of European cultural influences in the forms of dressing, food, architecture, transportation systems, politics, commerce, sports, fine arts, and expressive cultures, etc. Since decolonization and indigenization policies in the post-independence era did not significantly undo European influences, contemporary Africa is actually more of a cultural mosaic than may be obvious to an uninformed observer.

Against this backdrop, African-born women faculty and administrators are uniquely equipped to support the academic, cultural, leadership, and social missions of the higher education institutions where they are employed. By virtue of their Western education, each participant speaks one or more European languages. The contemporary policy of retaining the language of former colonial masters as lingua franca, coupled with the fact that each independent African nation is home to multiple ethno-nationalities is a further testament to the multicultural character of contemporary African societies. Each of the women is proficient in at least one or two indigenous languages, although some speak three or more African languages. Each of them have visited, lived, and worked in multiple countries and continents. All eight participants were educated in at least two or more countries and continents. They are comfortable in both African and Western attires, cuisine, music, arts, and literature. On the contrary, the primary intent is to highlight the multiple paths they have travelled to cultural identity formation and self-empowerment. Despite European influences, these women are essentially products of communal ethno-national cultures. Their decision to live and pursue careers in the United States as college instructors and administrators has added an important dimension to this aspect of their stories. In organizational theories, social constructivists noted that women leaders are flexible and find

creative ways to build inclusive organizations. African-born women's multicultural perspectives have equipped them to be good leaders.

Notably, as a country of immigrants, the United States was supposed to be a multicultural nation from its inception (Howard-Hamilton & Hinton, 2011). Instead, the European founding fathers subscribed to the so-called melting pot doctrine which led them to propagate a spurious narrative of America as a mono-cultural Anglo-Saxon nation. This was the origin of the culture of exclusion that is still haunting the country into the 21st century. For instance, Africa is not given much credit in the history of the United States, despite the fact that the enslaved Africans and their descendants played a pivotal role in the development of the country. For the same reasons and, with few exceptions, American colleges and universities have not been inclined to treat African Studies, multicultural, and international education as a large part of their academic mission until recently.

America is a multicultural society by virtue of its history, yet as a hegemonic political economy it exhibits a serious tension between the ideals of democratic politics and a free market economy that privileges competitive individualism and inequality. Significantly, the African-born women who are the subjects of this study display a common capacity to succeed in the American system. They learned from their parents and relatives the ideals of hard work, perseverance, and a profound appreciation for education. Each of them worked very hard as a student and subsequently has made a mark in her chosen profession (100% of the participants hold terminal degrees in their fields). Although these women came from diverse national origins, educational and experiential backgrounds, their stories reveal strikingly similar experiences with the American higher education culture.

As Malika rightly noted, "my plan was I have to go to the university. I would say 100% yes because most people think if they are females, get married." Her family had instilled in her strong values and an appreciation for education. She knew that education would play an important part in shaping her future as a woman. As a high school student in her native country, she learned a lot about the United States and the world. This knowledge of the world beyond her immediate milieu helped her stay ahead of her peers in her science classes. For instance, her first time in a biology class she found the material very familiar. Amina already had a masters' degree from one of the universities in her native country before her migration. Once she got to the United States she went on to study for the doctoral degree in her field. Falia came from a family of educators who instilled in her the value of hard work. She gave much credit to her family members for encouraging her to go to graduate school. She left a lucrative private sector job for graduate studies in the United States, which paved the way for her favorite job as a college professor. Like the other participants, Falia was aware of the fact that she came from a communal culture where personal success is regarded as the collective success of family members and relatives. "When you are doing well, it reflects on your family, and when you are doing the wrong thing, it brings shame to you and the rest of your family." Ada and Ayicha came to the United States with high school diplomas. Thanks to their strong family ties and culturally induced strong appreciation for education, each of them worked very hard to obtain terminal degrees in their respective fields.

Dealing With Transition and Culture Shock

Another theme which emerged during the interviews is related to transition and culture shock. This is about adjusting to the new environment and the experiences that go with that. Each participant took time to talk about her struggle to make the transition from her native

culture and country of origin to life in the United States. To varying degrees, each participant experienced culture shock. Falia's transitional experience was not too bad, because she came in the company of other foreign students and the university was supportive of them. Her story was very encouraging for international students and educational professionals who plan to travel overseas for the first time. In some cases, some of these students and scholars may not know anybody in their new environment. As Falia noted,

> The first time around was good experience. In short, I was in Los Angeles and stuck with some of the people I came with. The situation was more accommodating. The university was ready for us and helped with accommodation and useful information. It was my biggest transition experience.

On the other hand, Habiba had bad transitional experiences. She reported that, "The first two years I was in the United States, I was alone without my family. So, it was tough. However, I was able to connect with graduate students from different countries in Africa, as well as American students." Her first two years were tough for a number of reasons. First, America has a lonely and individualistic culture. So, for a new immigrant coming alone from a warm third world culture, there is a great likelihood that he or she will have a tough time making the transition. Second, recent African immigrants who come without family members or friends will most likely have to struggle to adjust to their new country. Habiba made an optimal decision by going out of her way to make friends with both American students and international students so she would not be a loner. This was a good survival strategy.

Amina noted, "from the time I decided I would stay and work, I had to learn how to get into the school system and how to survive. It was not too bad." She went on to get a teaching licensure and later, the doctoral degree, and overall, has had good experiences since she migrated

to the United States. The participants referenced above underscore the fact that although the United States is one country, it is a big and diverse society where international students and professionals have different experiences depending on their state of residency. Some parts of the country have a more welcoming and supportive environment than others. International students and academic professionals who have had opportunity to attend college and/or work in the Northeastern part of the country, like Washington, DC, New York, Maryland, and Massachusetts, reported positive transitional experiences. The same thing applies to international students and professionals who attended schools and/or worked in the Western parts of the country such as Los Angeles. However, this is not the case with states in the Midwest where the participants experienced very cold and ambivalent culture. As Alinda stated earlier, "You must learn to answer the American way, not the British way that I grew up with in my native country."

When the participants were asked to offer advice to African-born women who are thinking about migrating to the United States, some of them spoke extensively about loneliness and ways to deal with it. Alinda thought,

> one reason I am successful is my husband. Find a husband, because this country can be very lonely. Follow your spouse, bring a spouse or somebody who can support you. Learn the African American experience, history, and culture, because we are standing on their shoulders. That will help us understand our position in the society.

Notably, Africans with good qualifications, American degrees, and American citizenship are likely to be placed where their American-born relatives belong—on the margin of the system. In other words, American citizenship is only symbolic, as race plays an important role in every aspect of American life. For instance, 89% of the participants do not know of any African-born

woman faculty or administrator who has held or is currently holding a position higher than chair or director in the American higher education system. The system does not have many American-born Black women serving in high level positions they deserved, because the "old boys" club continues to keep women marginalized. Ironically, even when African-born women hold such positions, they may not be able to make much difference because they are not supposed to go against the status quo. The reality is that a combination of racism, sexism, class, and ethnicity has continued to keep these women marginalized.

Preservation of Cultural Heritage

The interviews also highlighted cultural identity preservation as another topic about which the participants are passionate. This refers to reasons and ways these women stay close to their native culture. Although the participants have lived in the United States for a long period of time ranging from 18 to over 30 years, each of them maintained a strong connection to her cultural heritage. A number of factors were responsible for this. One, because the United States is a racially divided society, people from underrepresented backgrounds experience a lot of oppression. When people are oppressed because of their racial or ethnic identity, they are very likely to protect it. As Ayicha noted,

> The first thing that hit me was racism, and the second was classism. The people from the high socioeconomic status stand out. My college experience in the United States was not very positive. The professors were not culturally sensitive. I was trying to understand what was going on.

The fact that the participants had been bombarded with rosy images of America through films, television, books, magazines, music, and the like, they came to the United States with high expectations. However, once they got here, they were surprised to find that reality is different.

As Ayicha observed, "I was shocked, appalled, surprised, disappointed. If you look at the coin, it says in God we trust. I did not think that a country that puts God on its coin would treat people this way." Malika echoed the same observation when she said, "when you go to the store, the way people look at you when you speak, the way they look at you." Although for 89% of participants, there is obvious connection between their American experience with regards to racism, sexism, classism, and ethnicity and their effort at cultural identity preservation, only one participant did not think there is any such connection. Habiba had lived in the United States for about 26 years, but she did not think that her ethnicity had affected her in any way.

All of the participants reported that they had made efforts to preserve their cultural heritage over the years by keeping in touch with relatives in their native countries through telephones, emails, home visits, twitter, Facebook, and by participating in family reunions, weddings, child-naming ceremonies, and christening ceremonies in the Diaspora. Some of the participants said that they visit their homefolks at least annually or biannually. Malika reported that she visits her native country every three years and used to take their children with her when they were younger. Falia said that she was very family oriented and kept in touch with her family. Amina visited her native country at least once every other year. Alinda talked with her relatives on the telephone all of the time, despite high phone bills. This way she stayed connected with home. Relatives sometimes called from home. A major problem with placing international calls was the time differences. The time zones in the United States were behind the time zones in Algeria, Nigeria, Congo, Kenya, Botswana, and Southern Africa. Sometimes, some relatives did not realize the time difference and called late in the night or very early in the morning because it was already day time in Africa. Despite the inconvenience, for most

Africans, it is worth the sacrifice. As mentioned earlier, family is the glue that holds African peoples together. These women's stories attested to that reality.

American Higher Education Culture

The participants' comments revealed their shared perception of American higher education culture as exclusionary, hierarchical, elitist, and competitive. Within this context, culture is about the norms, values, and expectations on the campuses. According to Ada, "It's a culture where you have to really understand the power dynamics in order to be successful." She also regarded it as a "superior vs inferior" structure of relationships that every employee must understand very well in order to be successful. Similarly, Amina described American higher education culture as "resistance to change, still very traditional." The participants perceived the system as resistant to change and not inclusive of recent immigrants from third world countries and minorities. Almost every participant indicated that she had continued to feel marginalized or felt like an outsider, irrespective of how long she had been employed, due to racism, sexism, and classism. Ayicha echoed this view when she stated that, regardless of its past, American higher education "still caters to the dominant culture." In Chapter 2, critical race theory, black feminist theory, and the oppression theory discussed this problem in detail. It should be noted that although these women have worked in different states and institutions, their experiences are almost identical, as are their assessments of American higher education.

Alinda was right in her characterization of the fiscal policy of American higher education as trickle down culture when she stated that "some justify decisions based on numbers." As anyone familiar with the politics of budgetary allocation might have observed, number becomes the main criterion for making decisions about the relative importance of programs. On some campuses, instead of offering more support for ethnic and area studies so they may grow and

become core programs and departments, they are the first to be merged or abolished during tough fiscal times. At many PWIs, ethnic studies are usually unstable due to lack of resources, institutional politics, and policies which keep these programs down. In other words, for instance, they are not considered as important as the Department of European Languages and Studies. Furthermore, ethnic studies programs do not survive the trickle down politics budgeting on some campuses because they are perceived as a threat to the status quo or academic hegemony of mainstream departments and programs. In her critique of the culture of the American higher education system, Alinda concluded that it is "very Eurocentric. It is based on the Western Canon Law."

Malika concurred with the other participants by adding that the culture of the American higher education system is exclusionary, observing, "they always open new programs, but still, they exclude Africa. They want everything to be about America. The students still think Africa is a country." Notably, many scholars have commented on how much the American education system has remained very exclusive of the non-European racial groups or dominated by Euro-American cultures (Moody, 2004; Nkabinde, 2004; Noddings, 1984; Obiakor, 2003; Ojo, 2004; Omotosho, 2005; Spring, 2010; Torres & Bistoi, 2011; Turner, 2011). The 21st century American education culture may be changing in response to the ongoing shift in the demographic composition of the United States and the global village. It may be time for Americans to become receptive of the multicultural education that they need in order to work and live in the diverse American society and global political economy (Howard-Hamilton & Hinton, 2011).

American Higher Education Structure

The participants discussed their observations regarding the structure of the American higher education system. It refers to the leadership chart of colleges and universities. Habiba,

who has been teaching at United States colleges and universities since 1987, summed up her observation by stating, "the structure looks like a caste system. Tenured are the elites. Non-tenured are lower in status." Her candid characterization of the skewed ranking of faculty and condition of service for comparable jobs is a common experience for many recent immigrant professors. If the system is described as elitist by employees, the teaching profession is probably far from being democratic. The managers of the system should look into the effects of racism, sexism, classism, and ethnicity on its diversity plans, initiatives, programs, and services in the 21st century. American colleges and universities attract the best and the brightest from around the world. Interestingly, these individuals would not model the ideals of "servant leadership" (Greenleaf, 1991). Notably, in 1969, about 70% of the faculty were tenured or on tenure track, today it is only 30% (Urgo, 2014). In an effort to explain the reasons for the caste system, some authors argued that growing budgetary constraint at American colleges and universities is responsible for overreliance on contingent faculty. On the contrary, the current pattern is due to a combination of shrinking budget allocations and the practice of an elitist system which can be best described as the modern day slave system, whereby a small number of people at the top of the system increasingly choose to pay themselves well, and under-place and under-pay the vast majority of members of the organization.

Recent research conducted by the AAUP and other groups on contingent faculty support the above statement. As the AAUP has rightly argued, contingent faculty should be given bigger roles in campus governance, since they currently make up the majority of the faculty population (Schmidt, 2012). The AAUP report further argues that policies which exclude the majority of the faculty population "undermines faculty professionalism, the integrity of the academic profession, and the faculty's ability to serve the common good" (Schmidt, 2012, para. 3).

Finally, observing that contingency faculty members are "cut off from participation in an integral part of faculty work," the report concluded that the practice "undermines equity among academic colleagues" (Schmidt, 2012, para. 3).

As discussed in the literature review, non-tenure track professors do not have job security and academic freedom. They also do not qualify for sabbatical leave like their counterparts, even when they work full-time. As Habiba further noted, "Those who are not tenured and are promoted continue working without getting a sabbatical or paid time off!!! And these can be minorities or non-minorities." It is important to note that some European American professors can be marginalized, depending on their ranks. However, it is obvious that the majority of contingent faculty affected by this undemocratic policy are usually women and minorities. So, it may be time to reframe this organization to make it fair and equitable (Bolman & Deal, 2008; Curtis & Jacobe, 2006; Flaherty, 2014a; Williams, 2012).

Interestingly, one of the participants (Alinda) believes that the structure of American higher education institutions is "appropriate . . . with the president, vice presidents, deans, etc." She also describes it is as "a trickle down system." In other words, although she gave the system some credit for being well organized, she also noted that the system is still very exclusive and elitist due to racism, sexism, and classism. The hierarchical structure might enhance operational efficiency at the expense of democracy and equity, because the system is "top heavy," and the majority at the bottom are at the "mercy of the big guys" who are the administrators and the tenured or tenure-track faculty. Falia also noted this contradiction. Although suggesting that the hierarchical structure may be good for the students, as it allows them to go as high up as they wish in the system with their concerns, she is worried by the fact that some faculty could become marginalized or excluded by the system to the extent that they are not able to give their best

service to the students. Ironically, students are the primary clients of colleges and universities, and they pay the highest price when the system fails. As Williams (2012) rightly noted, "The education experience of students suffer, both inside and outside the classroom" (p. 1).

Ayicha noted that the structure is actually where the problem is because, despite efforts to reform American higher education, it continues to maintain the old structure, which does not hire minorities. The system still uses the old policies and processes and, as a result, things are still the same. Minorities usually are placed outside the system, ignoring the growing diversity of the American population. Ayicha stated, "They have built racism into the structure, and it has remained the same. Without question, despite arguments to the contrary, as West has eloquently argued, race continues to be a potent force in America." Racism continues to keep the American higher education system from embracing and celebrating the cultural, ethnic, physical, religious diversity, and other forms of diversity in the campus populations. As Amina also noted, it is the structure that throws people out. Ada made a similar observation when she stated, "The structure is certainly hierarchical. It is especially so if you start looking at it from the academic and faculty standpoint. There is a pecking order, especially at the faculty level."

American Higher Education Curriculum

One of the issues of concern for progressive and minority scholars is the curriculum. Curriculum is about what is taught at colleges and universities. With regard to this crucial aspect of American higher education, the participants discussed their observations and experiences as well. Ada noted that the curriculum focuses on the perspective and contributions of a certain race, gender, and nationality, and anyone who is outside of this central group is excluded. Obviously, recent African-born women faculty and administrators belong to the minority groups who do not fit in the core of the system. Their history, experiences, and contributions to the

American society and the world are not included in the curriculum taught at most colleges and universities in the United States. Amina noted that some progress has been achieved by trying to establish women's studies; however, this program is highly marginalized, as it has been swallowed by issues pertaining to classism and sexism. She further suggested that we ought to be implementing what is being taught, as it is part of the system. In other words, women's studies courses should count as core courses as part of the overall college experience. An inclusive curriculum should give equal weight to every group's history, experiences, and contributions to the American society and beyond. These are some of the issues critical race theory, black feminist theory, and oppression theory (as discussed in Chapter 2) are concerned about. A 21st century curriculum should treat every area of study as core, not marginalized. This will enhance, not hinder, diversity efforts.

Ayicha suggested that to the extent that the structure has not changed, the curriculum is not likely to change, because the two work together. The custodians of the structure make decisions about what should be taught as core courses and what should be taught as electives. As an educator, she is fully aware of the fact that curriculum should be inclusive and current. On the contrary, schools in some remote areas of the country still use old textbooks, and this causes the students to lag behind their peers. To some extent, according to Alinda, some professors are making conscious efforts to develop inclusive curriculum, yet they do not go far enough. Because every human being belongs to a race or ethnicity, there should be no reason for courses related to certain human groups to be labeled "ethnic studies," and similar studies of their European counterparts would be considered as "core courses."

As suggested by Alinda, international faculties have the potential to make a significant difference in this area. They not only would introduce women and minority topics and authors,

they also would introduce materials and textbooks written by international writers like Chinua Achebe, Rigoberto Menchu, Wole Soyinka, Ronald Takaki, Joel Spring, and other third world authors. Diverse faculty likely would expose students to diverse materials and perspectives, thereby broadening their multicultural and global perspectives. In other words, colleges and universities that recruit diverse faculty, administrators, students, and staff populations offer better teaching and learning environments. Inclusive environments, where students have an opportunity to learn from academic professionals from diverse backgrounds, will prepare them for life in the global village. These students will be better positioned to serve as good ambassadors for their respective campuses, ethnic and racial populations, and the nation.

Although American professors may not have a compelling need to learn other languages apart from English, African-born professors and other recent immigrants are likely to know more than one language. They are, therefore, multicultural by upbringing, by education, and by experience. As noted in Chapter 6, each of the participants in this study knew at least two languages, their native African language and their colonized language. Each of them grew up in a multicultural environment, as they simultaneously learned their African language/s and culture and at least one European language and related cultural materials. The extent of cultural syncretism undergone by Africans is, albeit symbolically, evidenced by the fact that each participant in this study bears African and European names. In many instances, the colonial schools and churches required the pupils or students to go by their European or Christian names (in recent times, some Africans, including those residing in the Diaspora, are replacing their European names with African names as part of a new cultural revival trend). Moreover, their African names were their first given names after they were born.

American Higher Education Policy

As mentioned earlier, American higher education system structure and policy go together. This is because the organizational leadership structure influences policy at all institutions of higher education. Policy is about the law that governs every college campus mission, practice, and process. The administrators and faculty who make up the leadership structure determine the policy outcome of any given campus. It is evident that racism, sexism, class, and ethnicity shape institutional structure and policy. Ayicha articulated this very well when she pointed out that one of the reasons women and minorities are still being marginalized is because American colleges and universities are still stuck with policies and procedures that have been in place for a long time. As a result, the structure, the culture, and the curriculum have remained the same. For instance, if you are a European American student or employee at a PWI, you are a member of the core group. If you are an African American at an HBCU, you are automatically a member of the inner circle. If you are a Native American at a reservation school, you are a member of the inner circle. To a significant extent, an individual is placed inside or outside the system, depending on his/her racial or ethnic background as well as the history of the institution.

Against this backdrop, Falia thought that her views were taken into consideration by her colleagues and superiors, because she teaches at a predominantly Black university. She noted that her colleagues do listen to her ideas and opinions, because they shared a kindred spirit on curriculum and other policy issues. They also listened to her, because she always supported the mission of the University. She noted that her experience was different when she was at a PWI, where she was always made to feel that she was an outsider. It is evident that professionals like Falia knew when they were part of a system and when they were outside the system. Alinda

noted that her views did not count when it came to campus policy, because, as a woman and a racial minority, she was one of those "invisible" voices. Amina reported similar experiences. Describing the system as "still isolating and cold" for recent African women immigrants, she added that people from her cultural and educational backgrounds are usually excluded at most PWIs. She also subscribed to the view that American higher education is still resistant to change. Since things are changing very rapidly around the world, and the United States is facing some strong competitors out there, it may be time for the system to take advantage of America's diversity. Malika noted that the system would need to review its culture, structure, and policy, because American students will benefit from a more inclusive higher education system.

As always, there is exception to every rule. For instance, Ada noted that she has had a positive experience at a PWI in spite of her racial background. She received both her undergraduate and graduate degrees from her alma mater, which decided to hire her after her terminal degree program. She had worked at the school for over 20 years, and she felt a sense of belonging. In spite of the fact that Ada subscribed to different cultural values as someone born and raised in Africa, she thought that her views were often respected by her colleagues. On the other hand, Amina reported being subjected to discriminatory treatments at a predominantly Black college. These cases brought into focus the centrality of leadership in organizations. The mark of good leadership is principled commitment to equity. Equity-centered leadership especially is needed in situations where there are historically entrenched inequalities based on race, ethnicity, race, gender, class, or nationality.

Limited Leadership Opportunity for African-born Women

This refers to the opportunity or lack thereof that these women have in the system. One of the issues that emerged from each participant's story has to do with lack/paucity of African-

born women educators in leadership positions. This problem became immediately evident when I was looking for participants for this study. After a protracted search, I could find only a very few in administrative positions. Not surprisingly, when the interview focused on governance issues most of the participants used terms such as "outsiders" or "invisible voices" to describe the status of African-born women professionals in the American higher education system. I was put in contact with an African-born woman who was the chancellor of a community college. However, she declined my invitation because she was not convinced that her identity would not be revealed and because there were not many minority foreign-born women of African descent in top administrative positions. If African-American women have been outsiders, their African sisters are equally the same. The picture became even more disappointing when I checked to see how many participants were in leadership positions beyond program director or chair. Interestingly, five participants hold or have held faculty appointments and three participants hold or have held administrative positions as program director or department chair or above. Only one participant who is actually an outlier is currently Assistant Vice Chancellor at her alma mater, which is a PWI. Interestingly, in spite of her involvement in the central administration, there has been very little move to diversify the campus population. Only Falia, who worked at a historically Black institution, reported that foreign-born employees routinely serve in administrative posts on her campus. She further indicated that her campus intentionally recruits foreign students, faculty, and professionals as part of its retention policy. Amina held leadership positions at different times as department chair and dean. Alinda had served as director of a Black Studies Minor Program at a PWI. Ayicha, who was currently the only Black professor in her department, had served as program director at a PWI. Nezil was a librarian at a PWI, where

she had served as department chair. She noted that her university recently initiated efforts to recruit more minority and women.

One of the ways higher education employees can exercise leadership, albeit to a limited degree, is to serve on committees of their choice. In order to gauge their experience in this regard, participants were asked if they had been invited to serve on departmental, school or campus-wide committees. Some of the women employed at White campuses noted that they are not usually asked to serve on mainstream committees. For instance, Amina, Nezil, Ada, and Habiba have served on committees at departmental and campus levels; Malika had on different occasions indicated her desire to serve on committees at the beginning of the school year. However, nobody extended an invitation to her. This policy, which is pejoratively referred to as *ghettoization*, meant that a Black faculty are typically confined to professional service activities that deal with minority issues or to diversity hires, celebration of the Black experience, mentoring minority students, and other diversity or multicultural initiatives, rather than programs that have direct impact on the entire campus or the majority population. Although this pattern suggests that some higher educational institutions are still segregated, it should be noted that minority populations and women sometimes contribute to the problem by excluding campus employees who are from different ethnic background or gender.

The degree to which African-born women have the opportunity to serve in leadership positions outside of ethnic studies and similar programs is an indicator of institutional commitment to diversity. Seven out of eight participants stated that recruitment and retention of faculty and administrators from underrepresented groups generally is not regarded as a priority on their campus. For example, two of the participants (Ada and Ayicha) who held leadership positions on PWIs, shared with me that there was no commitment to diversity on their campuses.

When she was asked about faculty diversity on her campus, Ada said, "Not at all, very little diversity, and it is still very little today." Similarly, Ayicha said, "You may see diversity at the lower levels, like secretary, janitors, and positions like that." In other words, the two women might have been given token leadership positions, as is often the case with minority administrators on White campuses.

Alumnae Loyalty

Alumnae are former students of academic institutions. Based on the participants' responses, it is obvious that there is a correlation between the nature of support, or lack thereof, that they received from their alma maters and the nature of their current relationships with the institutions. In practical terms, alumnae loyalty can take various forms, such as financial gifts to one's alma mater, promoting institutional partnerships with foreign universities, occasional visits to the alma mater, and recommending it to family members, friends, and relatives. Interestingly, there seems to be a significant difference between domestic and foreign students with regard to what factors would cause them to express strong loyalty toward their former school. For example, in Chapter 4, some participants noted that their college or university had no transitional adjustment programs, such as an overnight accommodation when they arrived. Essentially, some domestic students are inclined to express appreciation for the role played by their alma maters in preparing them for life in the real world. Among other things, some Americans are grateful to their alma maters for giving them opportunity to acquire academic training in their fields, interact with professors and administrators who made strong impressions on them, and build life-long relationships with school mates, etc. At the same time, some women, minorities, and international students who have been marginalized because of racism, sexism, classism, and ethnicity do not have alumni loyalty. Although these dividends of university education are

appreciated by participants in the study who were foreign trained, they are not sufficient to cause them to develop strong alumni loyalty toward their alma maters. For the most part, the participants' relationships with their (American) alma maters are determined by their self-images as foreigners. More to the point, their responses to questions pertaining to this aspect of their experience revealed their deep apprehension and insecurity as African immigrants in a society that is very race and gender conscious. In other words, to what extent these women felt that they were given equal treatment as American students had significant impact on the type of relationships they formed with their alma maters. In addition, almost all of the participants expected their alma maters to have special arrangements or programs designed to facilitate their transition to life in the United States. In other words, school hospitality played an important part in shaping the impressions they formed about their alma maters and their inclination to express strong appreciation for the roles that they played in their lives.

Against this backdrop, it is not surprising that only two participants expressed strong feelings of appreciation for their alma maters (or alumnae loyalty) and the rest did the opposite. Habiba gave her alma mater a lot of credit for making life easy for her by offering her a teaching assistantship while she was studying for her doctoral degree. She categorically stated that the financial support she received from her department made it possible for her to complete her doctoral program. As a result of this positive gesture, Habiba is a life member of the alumni association of her former school. Although Ada made no mention of financial assistance, she has other reasons to feel indebted to her alma mater. As mentioned previously, she had the unique advantage of studying for both her undergraduate and graduate degrees at the same university. In addition, she was offered her first employment at her alma mater where she is currently employed as assistant vice chancellor. It is most likely that Ada showed some unique

qualities as a student, which contributed to her success. It is equally true that her stellar accomplishments are due in part to the fact that she benefited from a supportive climate at her alma mater. In contrast, when Amina responded to questions about her alma mater she unequivocally said that "they could do better. There is still a lot of resistance, some unspoken exclusion of what is fair." Ayicha noted that at her alma mater "they do not think that foreigners should become part of the system."

International students who received financial assistance and/or other forms of support for their education are more likely to be loyal alumnae. Such students tend to develop strong bonds with their alma maters. On the other hand, foreign students who did not feel as if they belonged to their colleges or universities would not want to look back to their college years. Notably, a large number of foreign students come from poor third world countries and receive limited support from their families or governments. They are likely to become good ambassadors of their alma maters if they have strong reasons to believe that they made their college experience a little easier.

Summary

The themes discussed above represent different facets of the experiences of African-born women who participated in this study. Specifically, the themes reflect the challenges encountered by the participants, as well as their triumphs and their efforts to negotiate the institutional and larger societal environments in the course of their migration to the United States and post-migration period as they juggled their different responsibilities as students, mothers, spouses, teachers, and/or administrators.

One of the recurrent themes is related to the role played by family in the life of each participant. Having a supportive family was crucial to their decision to migrate to and making a

smooth transition to life in the United States. Family support also helped each participant to strike a healthy balance between personal life and career. In fact, family is generally regarded by the women as an asset, rather than a burden. They advised prospective immigrants to have a spouse in the United States. Each participant acknowledged having experienced culture shock and other problems in the host country. They also managed to overcome those problems, thanks to their unwavering interest in getting an education, perseverance and hard work, and commitment to their families.

The participants spoke candidly about their experiences with different facets of the American higher education system. Ironically, the challenges of living in the United States tend to create more incentive for them to maintain ties to their cultural heritage. Notably, although the participants grew up in multicultural and cross-cultural environments, which should be a huge asset to their employers, there has been limited interest in using them as a resource because of the exclusionary nature of the American higher education system. In other words, despite their proven ability to contribute to the academic and social mission of their employing institutions, they have been given limited opportunity to serve in leadership positions. Race, ethnicity, and gender continue to militate against their career advancement in a Eurocentric social order. Thus, African heritage acts as a double-edged sword for these women. As the participants have rightly affirmed, a more inclusive higher education system will be beneficial to all stake holders, including American colleges and universities, students, faculty and administrators from diverse backgrounds.

CHAPTER 6

CONCLUSION

The purpose of this study was to document the experiences of African-born women faculty and administrators at colleges and universities in the United States. The study explored the factors that motivated African-born women to immigrate to and extend their stay in the United States beyond completion of their education; factors they perceive as constraint on their quest for self-empowerment and identity as foreign students, college instructors and/or administrators, and parents; and factors that have enabled them to adapt to their host culture and achieve their educational and professional goals, even though they had to contend with multiple challenges associated with living in America as Black women.

This research showed that the participants' experiences with the American higher education have been both positive and negative. In view of the theoretical and substantive issues discussed in this work, it is evident that the American higher education organization is a microcosm of the American society. In the same vein, the experiences of African-born women faculty and administrators at American colleges and universities provided a window through which one can gain insight into the historical and contemporary experiences of Black women and minorities in the United States. In view of the experiences of the African-born women faculty and administrators at colleges and universities in the United States documented in this study, the following topics and recommendations are appropriate.

What Are the Issues Confronting this Population?

Based on the study, many issues are confronting African-born women faculty and administrators in the United States and in Africa. First, they have difficulty with adjusting to the American culture and often experience culture shock. As reported by some of the participants, American professors are not generally sensitive to the needs of foreign students who are struggling to adjust to their host society. They spoke American English very fast and did not care to make sure that everybody in the class understands what they are saying. They tend to treat all of the students in their class as if they came from the same educational and cultural backgrounds. The women have difficulty with knowing that Americans like to look at them when they speak because of their African accent, but the same Americans do not behave the same way when they hear other recent immigrants from Asia, Australia, Canada, and Europe speak (see Chapters 4 and 5). They are concerned that sometimes international students are advised to take remedial courses they do not need, such as English 101. People would look at recent African immigrants in some strange ways because of their colonial English accent. Americans should be patient and try to listen well to understand what recent African immigrants are trying to say.

African-born women faculty and administrators do not think that the policy and politics of the American higher education system are fair to the majority of foreigners from Africa and other third world continents. For instance, some of the participants reported that they are overworked, under-placed and under-paid. They also had issues with the tenure and promotion process which they believe is not fair to them. They felt that their European American colleagues with comparable dossiers received tenure and promotion very easily, although they had to wait another year or two, and in some cases might not be retained by the university. The

women complained of lack of diversity in their programs when they were students and at their current place of employment. They further complained about being "invisible," because the universities and colleges where they have worked for years expect them to keep quiet, or if they speak up, they would be labeled trouble makers.

African-born women faculty and administrators have had bad experiences with the narrow curriculum of the American higher education system. They thought that the curriculum should reflect the diverse populations of the United States. They expected American colleges and universities to be part of the internationalization movement that is sweeping across the globe (Altbach & Knight, 2007; Knight, 2011). It is evident from the participants' stories that inclusive curriculum is good for American and international students' learning outcomes in the global village.

The women also have issue with the fact that some American students do not have respect for their professors. They find it offensive that American students call their professors, especially women, by their first names. They believe that the students tend to show more respect to the male professors than to their female counterparts. The women also have issues with the lack of mentoring programs for both domestic and international students, as well as for foreign-born faculty, administrators, and staff. Although they address their male counterparts as Dr. this or that, they just call the women by their first names (see Alinda and Falia's stories).

They complained about lack of institutional support for faculty on non-tenure track or tenured appointments. Although non-tenure track may succeed in getting promotion, they are not allowed time off, as are their colleagues. For instance, Habiba articulated this issue very well in her study. This group of female professionals has issue with not being consulted by their deans, chairs, or provosts before important decisions about their departments are made. For

example, their opinions are not sought before a new department chair is appointed. The women also expressed concern with not being informed of their workload when they are appointed to an administrative position, such as director or chair. They complained about some of their European American colleagues not having respect for cultures of third world societies. They think that everything is according to the European cultural standard. You should melt into the European American pot or you are out.

African-born women professionals at colleges and universities in the United States have issue with their employers not caring to establish exchange programs or partnerships with higher education institutions in Africa, even though such relationships have been going on between the United States and Europe, Canada, and Australia for a long time (Council on International Education Exchange, 2009; Institute of International Education, (2012); International Student Exchange Program, (2014); US/International Council on Monuments and Sites, 2010). The American higher education culture is still very Eurocentric, and everything follows the Western canon law. This was well documented in the participants' stories. Some women noted that some HBCUs are not inclusive either. They saw resistance and exclusion at most institutions. They were not African American enough, and they are farther away from being European Americans. The women have had bad experiences with some Black people who have internalized American racism and fail to treat each other fairly (Brayboy, 2005). The participants have issues with not having job security, even with tenure. They thought that job security to a large extent depended on your race, gender, and ethnicity. I also would add sexual orientation as one of the strikes against some employees (Hinton, 2011). They have had bad experiences with trying to find publishers for their manuscripts. The publishing companies or press are not interested in the kind of topics the participants are interested in or the non-Eurocentric topics due to racism and

sexism. The participants have problems with the lack of support by their supervisors when they have family emergencies or need support. They observed that the chairs and deans would easily offer support to their colleagues, but they would not have the same experience when they are in similar situations (See Ayicha's story).

The participants have bad experience with being rejected for jobs for which they know that they are the best qualified candidates. They explained that because of their race, gender, and place of origin, in some cases, a university or college would rather hire a retired European American candidate than hire an emerging African-born woman scholar or minority. The women have some difficulty with trying to dress in Western fashions in order to be accepted, although the United States was supposed to have been founded as a multicultural country in 1776 (Howard-Hamilton & Hinton, 2011). They expressed concern with their universities and colleges not committing enough resources to the recruitment and retention of African-born women, other women, and minorities. They also have issue with how the academic advising department staff would ask international students from African English speaking countries to take remedial courses like English 101 (see Malika's story).

Due to their negative college experiences, some of the women are not comfortable with being expected to be loyal alumnae, even though they were not given equal treatment as American students. They also have issue with not being recognized by their alma maters for their professional achievements in their publications, or inviting them back to their campuses for recognition or as speakers, except being asked for donations. Finally, these women are concerned with not being nominated for awards that they believe they deserve, or being recognized for their work and contributions to the organization.

Recommendations for Colleges and Universities

In studying the participants' stories, some thoughts and questions came up that should be addressed. Why have some Americans continued to question the education and experiences of minorities and women who received their degrees from the same higher education system? Also, why do some Americans question the qualifications of fellow Americans of different races and gender, although the same people accept the qualifications and experiences of recent immigrants from Europe and Australia? Why would people be respected or disrespected because of prejudice and not facts? Is this the America that the integration should be all about? Also, why is one race still dominating the system and deciding who belongs and who may not belong even though the country was multicultural by 1776? When would the minority and women groups be included in the system? Are these the qualities we need to give Americans, recent immigrants, and international students—the best education for internationalization, global citizenship, global economy and the global village? In light of the various issues and concerns brought into relief by this study, some policy recommendations for improving internationalization of higher education (Knight, 2011) in the United States are in order.

Inclusive Dialogue and Communication

A major problem revealed by this study is that there is a general lack of interest at United States higher education institutions in encouraging inclusive dialogue that aims at positive relationships across the board. Authorities should have a policy of involving recent immigrants and international students and professionals in dialogues on issues that will impact their personal lives and careers. In the era of internationalization, it is in the interest of colleges and universities to include international professionals in discussions about policy. These campuses must be willing to overcome the issues of race, gender, class, and ethnicity in order to be

successful in their recruitment, retention, and graduation efforts of both domestic and international students.

We need "candid" dialogues (Freire, 2009) at our college and university campuses to enable us to understand where each other is coming from and figure out mutually beneficial solutions to problems. Dialogue is critically needed to break institutionalized or structural barriers associated with entrenched differences due to gender, race, ethnicity, and class, as well as diverse sexual, ideological, religious, cultural orientations, etc. Honest dialogues can heal old wounds, sensitize stakeholders to the "human face" of seemingly impersonal issues, and pave way to collaborative solution. The participants in this study would be assets to their various campuses where everybody is included.

Inclusive Policy Process

Campus policies that will have direct impact on foreign-born faculty and administrations, minorities, and other historically underrepresented groups should be more inclusive. Toward this end, colleges and universities should have in place policy committees at the various levels of the institutions that are diverse and inclusive. The terms diverse and inclusive should NOT only apply to domestic faculty, staff, students, and alumni, but also foreign nationals that are members of the campus community. It is noteworthy that some participants in this study reported that despite the fact that they have been employees on their campus for several years, there has been little effort to include them in campus policy processes or campus-wide committees, including those that have direct impact on their welfare. Quite naturally, as evidenced by comments provided by the participants, groups that are not included in the policy process are highly marginalized and are more likely to be dissatisfied with the outcome. The 21st century college and university campuses must promote diversity, inclusion and internationalization.

Inclusive Leadership Structure

To further ensure that university policies have positive impact on all relevant constituencies, it is necessary to ensure that the leadership structure is inclusive of diverse stake holders. The majority of the participants indicated that they have no knowledge of how the university system operates, because people from certain foreign backgrounds (Africa, Asia, the Caribbean, and Latin America) usually are not represented in the upper echelons of the administration beyond chair and director positions. Colleges and universities should take steps to include male and female employees who were born and raised in sub-Saharan Africa and other third world countries in their leadership structure. Similarly, search committees should be inclusive to ensure that women and minorities have input in recruitments. Furthermore, search committees should be made more diverse to ensure that minority applicants receive fair consideration. Search committees that are not inclusive are less likely to hire diverse personnel. For instance, Ayicha had a negative experience with her alma mater when a retired White woman was hired into a position for which Avicha knew she was the best candidate.

Preparing for Arrival of New Minority and Female Faculty

Academic departments must be prepared in advance for the arrival of new faculty. Department chairs and staff should help new faculty members make smooth transition by sharing relevant information such as class size, courses, syllabi, office equipment, and other matters well ahead of the new faculty member's arrival on campus. Department colleagues should be encouraged to take turns in taking new faculty members to lunch. The chair, dean, and provost must find creative ways to counteract the myth that minority and female faculty are hired because of affirmative action rather than merit (Kaplin & Lee, 2007; Ojo, 2004). The

administrators can cite successful minority and female faculty members like Toni Morrison, Ronald Takaki, Molefi Asante, Mary Howard-Hamilton, and others.

Since new faculty members have so much on their plates, including adjusting to the new campus environment, learning the campus culture, politics, policies, teaching classes, doing research and engaging in service, institutions must consider giving them low teaching loads at the beginning of their employment to give them time to become fully acclimatized. A supportive campus will end up retaining its new faculty, thereby saving money by not having to conduct new searches and hosting candidates as frequently. Colleges and universities must also have good programs and activities designed to introduce or welcome new faculty to the campus. Among other things, they should plan and implement year-long orientation programs for new faculty (Moody, 2004). Most colleges usually arrange for representatives of different campus units to speak about their programs and services. Although new faculty will benefit from such informational sessions, a good faculty orientation must go beyond this old practice. It also should include workshops on the work of the faculty with particular emphasis on strategies for dealing with job related stress, securing funds for research, effective teaching skills, or other professional developmental issues (Middaugh, 2001; Moody, 2004). It would be a good idea for Deans and department chairs could organize tenure informational sessions every couple of months to make sure that new faculty have the information they need to be prepared for the tenure and promotion process (Moody, 2004).

Presidents and the Chief Academic Officers or Provosts must make their faculty diversity plan known to the campus by issuing strong statements on diversity. A good example of such statements was issued by the University of Arizona (Moody, 2004). It states that "we must cultivate and value diversity within the faculty, and the fact that we have not done so, despite our

frequent expressions of good intentions, means that something is wrong about how we do business" (Moody, 2004, p. 47). A strategic statement on diversity with good plans on how to carry it out will help move the campus forward. This is also important because leadership sets the tone on important and potentially controversial issues such as diversity. Some members of the campus community may not care about diversity, but they at least will learn to respect it if the university administration takes an unequivocal and consistent stance on the subject.

Colleges and universities must have good plans for helping new faculty members, but especially minority and female faculty members to become successful at their job while assuming family responsibilities (Marcus, 2007). Since many new doctoral level faculty members are young men and women, it is obvious that some of them would like to have a career that is family friendly. Many new faculty are interested in combining family and professional responsibilities (Marcus, 2007). Since this is usually difficult, many female faculty members may be forced to decide to not have children during a tenure track appointment. Some who insist on having children may leave tenure track positions for part-time, contract appointments or leave higher education all together. Having family friendly policies is good for both the faculty and the university. An institution may provide a daycare facility as a way to help faculty members with young families to be successful in the higher education profession.

It is worth mentioning that some institutions have already embraced the family friendly approach to faculty retention. Some of these institutions work with new faculty to negotiate work load and make allowance for faculty to spend quality time with their families. For instance, six American universities—Duke University, Lehigh University, University of California at Berkeley, University of California at Davis, the University of Florida, and the University of Washington—have received career flexibility grants to encourage them to work

with their young faculty (Marcus, 2007). The career flexibility grants have been used in a variety of ways to offer support to faculty with young families. For instance, Duke University allows faculty members to work fewer hours, so they would have time for their families, and Lehigh University allocates special funds to such faculty to conduct research and attend professional conferences. There is no doubt that this development will have a positive effect on the image of these institutions and especially their faculty recruitment and retention policy. Like the institutions mentioned above, the Sloan Foundation (Marcus, 2007) which provided the grant is interested in making the connection between career and social state of the American working families. It is noteworthy that the above universities have followed in the footsteps of professions, such as accounting, law, and pharmaceutical industries, who are pioneers in adopting family friendly policies. American higher education must build upon its recent past to make the profession attractive. As Miller (2005) rightfully stated,

> We cannot afford to let the profession become increasingly unattractive. The apprenticeship is too long and arduous for the best and savviest of our students to choose a path where there is no hope of rewarding career at the end. And as the boomers retire, we'll need all the talent we can muster to fill their places-but that talent is becoming impatient with our slow and spotty progress in improving the working conditions they will face when their long years of training are finished. (p. 4)

Thelin (2004) took the argument further by stating, "the 'university movement,' with its professed commitment to academic excellence, provided a bittersweet environment for women" (p. 142). Women have become the majority of the American college student population and as such, a welcoming campus environment is needed that should be supportive of women and everybody else. If the organization is still exclusive of women, African-born women faculty and

administrators share the same fate, or even worse, considering the baggage they carry as result of their ethnicity.

American higher education must indulge in self-examination to determine its problems with recruiting and retaining new Ph.D.s, Ed.Ds, JDs, MDs, and so on, especially women and minorities. Also, it is imperative that it makes a connection between recruitment and retention of diverse faculty and staff, as well as access, transition, retention, and success of diverse student bodies (Flowers & Shuford, 2011). It is heartening to note that "researchers, business and industry, and higher education administrators are embracing the benefits of diversity" (Flowers & Shuford, 2011, p. 162). A related issue has to do with expansion of permanent academic appointments for faculty, especially minority and female faculty. This sentiment was recently echoed by Bennett (2010), president of the University of Southern Indiana, at the Indiana Commission for Higher Education business meeting held at Indiana University in Bloomington, Indiana, when she said that it is difficult to build a strong academic learning environment with contingent faculty who are not available to teach and nurture students on a regular basis and on a long time basis. Sadly, as indicated by the American Association of University Professors (AAUP), contingent faculty are becoming the majority of the American faculty population.

Women and minorities should also be given opportunity to serve at high level administrative positions (Hoyt & Chemers, 2008). These efforts will also have the positive effect of creating a supportive environment for minority students (Benjamin, 2002; Marcus, 2007; Thelin, 2004). Notably, women have become the majority of the American college student population. If the organization is still exclusive of women, African-born women faculty and administrators share the same fate.

Comprehensive Mentoring Programs

American colleges and universities should establish good mentoring programs for all interested students and professionals. Mentoring programs play an important role in the recruitment and retention of quality students and employees. Students who benefit from good mentoring programs are more likely to serve as good ambassadors for their schools after graduation. Similarly, when colleges and universities treat their employees well, they are more likely to reciprocate with improved productivity at their jobs. For instance, most of the participants said that they did not have an opportunity to participate in a formal mentoring program. It is evident that good mentoring programs would be a good resource for an entire campus community.

A good mentoring program involving senior and junior faculty is needed to achieve diversity in the faculty (Blackwell, 1988, 1989; Moody, 2004). This is an arrangement whereby senior faculty members are paired with new faculty members in the same college or school with the aim of helping junior faculty navigate the tenure process. To begin with, senior faculty should be coached on how to be good mentors to enable them to understand their role in this critical relationship. He or she is expected to act as a counselor and cheerleader. If well managed, the relationship could be mutually beneficial as both individuals may discover opportunity for collaboration on teaching and/or research, as well as life-long friendship. It is important that department chairs get to know their faculty well to ensure that they apply good judgment in selecting faculty participants in their mentoring programs. The department should target senior faculty who will be good role models for new faculty on account of their professional and personal profiles. In this respect, the contributions made by senior faculty

toward mentoring programs should be acknowledged and rewarded both by the department chairs and college deans (Northouse, 2010).

Also, colleges and universities should establish clear and uniform requirements and guidelines for tenure and promotion. Information about the tenure and promotion process should be communicated to new faculty as soon as they arrive on campus. Furthermore, faculty mentors should be matched with faculty mentees (junior faculty) to guide them through the tenure and promotion process. This way, the majority of the faculty would successfully complete the process. In the same way, international and domestic students also will benefit from good mentoring programs. This is a good way for students to have positive college experience. The tenure and promotion review committees at the different departments, schools and colleges and at the campus levels should be inclusive.

Inclusive Curriculum

Colleges and universities should work with relevant stake holders to establish an inclusive curriculum that covers the experiences and contributions of people from diverse backgrounds. It often is said that charity begins at home, yet the history, experiences, and contributions of Native Americans are rarely included in the curriculum (Spring, 2010). The ongoing shift in American demographics and internationalization require that the academic curriculum include the contributions of all ethnic and racial groups that have been part of the American experience. An inclusive curriculum will also give students well-rounded education that they need to be successful in the 21st century global political economy. The participants' stories emphasized the need for inclusive curriculum at the various colleges and universities across the nation.

In view of some of the policy biases uncovered by this study, it is necessary to expand and strengthen multicultural studies and international studies programs on college and university campuses across the country. Toward that end, the current pattern of relying heavily on contingent faculty to offer courses in African languages and similar programs should be reversed (Flaherty, 2014b; Urgo, 2014; Williams, 2012). In view of the global reach of American power and influence and the issues addressed by the participants, it is in American national interest that colleges and universities across the country participate fully in the internationalization movement (Altbach, 2004, 2005; Friedman, 2005; Knight, 2011). This is an area in which American higher education must take full advantage of minorities and international professionals at colleges and universities in the United States.

Internationalization

A new debate that is gaining a lot of attention in higher education is on internationalization and globalization. As mentioned in Chapters 2, 4 and 5, an inclusive curriculum should have an international component. In an effort to recruit and retain a diverse faculty and administrators which would enhance the ongoing efforts to increase the recruitment, transition, retention, graduation, and success of diverse student populations, colleges and universities in the United States should include African-born women and minorities. Knight (2004) stated, "internationalization is the term that is being used more and more to discuss the international dimension of higher education and, more widely, postsecondary education" (p. 5). The author noted that internationalization of higher education debate is gaining attention. She further argued that internationalization is, in fact, changing the higher education industry. According to her, "globalization is changing the world of internationalization." She argued that a number of factors are causing these changes that are sweeping across the world, including

"advanced communication and technological services, the dominance of the knowledge society, increased international labor mobility, more emphasis on the market economy and the trade liberalization, and lifelong learning" (p. 1). Brandenburg and De Wit (2011) supported this view by arguing that "over the last two decades, the concept of internationalization of higher education has moved from the fringe of institutional interests to the very core" (p. 15).

Based on the experiences of the African-born women faculty and administrators at colleges and universities in the United States, and since the American higher education system has had a lion share in the international education program since the 20th century, it would benefit from diverse professionals in the 21st century (see chapters 2, 4, and 5). Knight (2004) noted that internationalization is about cross-border education, which involves people, programs, providers, and projects. For instance, projects include research, curriculum, capacity building, and educational services. A diverse and inclusive American higher education system is good for both the majority and minority populations. It would increase access, transition, retention, graduation, and success of underrepresented, low income, and first-generation college students in the United States (Ande, 2009; Altbach, 2002; Altbach & Knight, 2007; Knight, 2011; Hinton, 2001; Ifedi, 2008). Therefore, university diversity initiatives, programs, and services should all be stake holders.

Foreign Exchange Programs

Additionally, American colleges and universities should take advantage of the existing pool of international professionals on their campuses to establish viable exchange programs with colleges and universities in Africa, Asia, and Latin America. American higher education institutions have a long tradition of supporting foreign exchange initiatives and other forms of institutional partnership with colleges and universities in Canada, Europe, and Australia

(Altbach, 2005; Altbach & Knight, 2007; Knight, 2004). In order to adapt to the ongoing processes of globalization, it should be our national priority to explore similar arrangements with colleges and universities in Africa and other non-Western world regions. Notably, there has been a growing interest in Washington to strengthen international cooperation between the United States and third world countries since the end of the Cold War (Altbach, 2005; Friedman, 2005, Institute of International Education, 2012). It is imperative that American higher education policy adapt to contemporary national and international realities (Altbach, 2005; Altbach & Knight, 2007; Hughes, 1992; Knight, 2011).

Some of the participants are very well known international scholars who can help their campuses move this agenda forward. For instance, some of the participants have established schools overseas and collaborate with colleagues in the United States, in Africa, and other parts of the world. They can, therefore, work with their institutions to establish partnerships, such as student and scholar exchange programs, leadership training workshops, and programs.

Outreach to International Students

Colleges and universities should invest more resources in the establishment and implementation of need-based programs, services, forums, and strategic outreach activities for international students and scholars. International students should be encouraged to participate in committees, programs and activities that will enhance their social and academic development and bolster their sense of belonging to the campus community. Colleges and universities should invest more resources in hospitality programs and activities that are intentionally designed to assist international students and professionals with transition to the campus community and larger society. Among the issues uncovered by this study is the fact that students who are included on their campuses and the broader communities are likely to have good college

experiences. Also, such students will be more inclined to act as loyal alumni and good ambassadors for their alma maters. On the other hand, if international students are given the impression that they are customers whose relationships with host institutions are merely transactional, they will have no sense of obligation toward their alma maters once they finish their studies and return to their countries or stay in the United States. For example, most of the participants explained that they did not have good college experience as a result of how they were excluded on their campuses and, as a result, they did not develop close bonds with their institutions and no alumnae loyalty.

Leadership Opportunity for African-born Professionals

Colleges and universities should make good faith efforts to hire African-born women faculty and administrators for leadership positions for which they are qualified. One of the issues for the participants in the study is that, apart from few exceptions, there is a general lack of institutional support for diversity and inclusion in the leadership structures of American higher education institutions. African-born women educators in top leadership positions are rare. This trend is a function of lack of diversity and inclusion on college campuses across the country. Increasingly, due to the conservative backlash against Affirmative Action in many states across the country, recruitment and retention of diverse students, faculty and staff on American campuses has encountered a huge roadblock. The fact that physical, racial, and gender diversity on U.S. college campuses is confined to ethnic studies, women studies, and area studies is an indication that diversity is a public good for which there are few consumers and even fewer providers. On the contrary, diversity and inclusion should be the responsibility of every department, college, school, and administrative unit on every campus. Obviously, this will not happen unless the central administration and Board of Trustees are willing to set the tone for

their campus. Strong leadership will be needed to rekindle interest in diversity and inclusion both in PWIs and HBCUs.

Professional Association for this Population

The majority of the participants acknowledged the lack of forum for bringing together African-born women faculty and administrators at American colleges and universities. Yet, these women share a lot in common, including their educational, cultural, and professional backgrounds, nationalities, and family circumstances. Furthermore, they face similar constraints and opportunities at work and share similar aspirations relative to career advancement and self-empowerment. Against this backdrop, this group of African-born women professionals will benefit from establishing a professional association that essentially will serve as a support network for members. In other words, what is recommended here is different from informal associations of African women in big cities, such as Chicago, Houston, Atlanta, Minnesota, and Denver.

The proposed association should focus on issues affecting this population and other minority women who share the same fate. Membership should, therefore, be inclusive and international. Annual or biannual meetings of the group can feature workshops, seminars, panels, dialogues, and lectures on issues of mutual interest, such as leadership development, tenure and promotion, transition to life in the United States, raising Black children in the United States, balancing family and career. The meetings also will provide opportunity for establishing professional mentorships, collaborative research and cultural activities. This kind of association is good for the American higher education system, because these women will learn new ideas and skills from each other that can enhance diversity and inclusion efforts on their campuses and

communities. If African-born women and other Black women can work together, they can make a strong African village, which would help strengthen the Black communities across the country.

Leadership Development for African-born Women and Minorities

Colleges and universities should include African-born women and other minority women faculty and administrators in leadership development programs. There are many leadership development trainings, internships, workshops, programs, and institutes going on around the country, but they are not often inclusive. For instance, African-born women educators should be given an opportunity to shadow presidents, chancellors, provosts and deans, so they learn from experienced colleagues what these offices do and how they could become part of the structure. Leadership development opportunities should not be reserved only for a select few, but should be inclusive. It has been noted that women and minorities also can lead when given the opportunity. Most of the participants have not heard of an African-born woman who had held a position beyond the chair and director level. After they have worked in the system for at least 15 years, some of them still do not understand what leadership in the organization is all about.

The system can become more efficient and successful when more members of the organization are encouraged to take up leadership positions like their European American counterparts (both those born in the United States and recent European immigrants). Upon completion of such trainings, colleges and universities should give them an opportunity to serve at various capacities, and they also should be well paid like everybody else. No employee should be made to feel like he or she is merely being tolerated; rather, we are all in it together, and together, we can continue to build and sustain one of the best higher education systems in the world in the 21st century.

Proactive Approach to Conflict Resolution

More often than not, women and minority faculty and administrators are victims of institutionalized racism, gender discrimination, sexual harassment, and other forms of oppression because of their subordinate status. To the extent that no mechanism is in place to prevent the onset of conflict or ensure early intervention, some colleges and universities would have created a revolving door system where employees come onboard only to leave within a couple of years due to lack of support. American higher education institutions waste a lot of resources on recruitment of minorities and women, because they have difficulty with retention. There should be greater commitment to resolving problems in a fair and timely fashion that will have potential negative impact on retention of diverse faculty and staff. College administrators should be trained to always think about ways to balance efforts going into recruitment and retention. Colleges and universities should rely less on their ability to win lawsuits with their big legal team and invest more effort in creating a good brand. In the internet age, they should work harder to minimize negative publicity associated with poor conflict management. The participants in this study can be assets in promoting a welcoming campus climate that will advance diversity and inclusion. Their experiences will be different if there is trust in the system's ability to go beyond race, gender, class, and ethnicity.

Cultural Sensitivity Workshops and Programs

Colleges and universities should devote more efforts to organizing workshops and consulting initiatives, programs, forums, and services that focus on international peoples and cultures from Africa, Asia, the Caribbean, Latin America and other parts of the third world. The diversity education and/or multicultural affairs offices on many campuses focus mainly on domestic students and professionals. This trend would seem to suggest that there is no need for

Americans to be better informed about foreign cultures from the above mentioned areas. The current pace of globalization and concomitant rising interdependence calls for a new approach to cultural sensitivity training that will take into consideration the welfare of international students and professionals. Such initiatives, programs, services, and forums will help prepare educators for the arrival, reception, and support for international students and professionals. For instance, Chapter 4 discussed the experiences of these women at the port of entry, their campuses, and in their jobs. A lot of the issues raised in their stories call for close attention.

Equity in Faculty Workload and Compensation

Among the concerns raised by participants in this study is perceived inequity in faculty workload and compensation between tenured/tenure track faculty and contingency faculty. One participant dubbed the current arrangement a caste system, whereby tenured and tenure track faculty are entitled to higher pay, reduced teaching load, research assistants, funding for professional development activities, and paid time off. On the other hand, contingency faculty are assigned heavier teaching load and paid lower salary. They are not entitled to paid time off or funding for professional development. Unlike tenured and tenure track faculty, contingency faculty members do not have job security. Strikingly, not only are colleges and universities across the United States disproportionately relying on contingency faculty for course delivery; this group of underpaid and overtasked instructors disproportionately consist of minority and women who are already vulnerable by virtue of their race, ethnicity, gender, and nationality (Curtis & Jacobe, 2006; Flaherty, 2014b; Schmidt, 2012; Urgo, 2014; Williams, 2012).

There is an urgent need for colleges and universities to reverse this trend, which poses the danger of demoralizing a critical mass of higher education personnel and watering down the quality of education received by students. Before it is too late, all of the stake holders should be

involved in an honest dialogue, which hopefully will produce a more equitable formula for allocation of responsibilities and rewards among the increasingly diverse faculty at American colleges and universities. Once a new formula is in place, it should be the responsibility of the deans and department chairs to communicate with faculty in a timely fashion about their responsibilities, the evaluation process, and compensation. Ideally, such communication should take place prior to the start of each new appointment and could be clarified upon request by a faculty member. Every employee also should hold such conversation with his or her supervisor once or twice a year.

It is important to note that although some of the participants are tenured faculty, they expressed concern over salary inequity and lack of job security. The women's experiences have been such that some of them knew that their colleagues are paid more, even when they have comparable portfolios (see Chapter 4). For example, Ayicha noted that her European American colleagues knew her salary and commented on it. The participants also feel very strongly about working extra hard to keep their jobs, as tenure may mean different things for different faculty members, depending on race, gender, class, and ethnicity.

Recruitment and Retention of International Faculty and Administrators

The majority of the participants in this study expressed doubt about the commitment of their college or university to diversity and inclusion. Not only is their skepticism a reflection of their negative experience in the American higher educational system, it is consistent with the long history of racial and ethnic prejudice in the United States. The unsettled status of diversity policy at many colleges and universities across the country calls for redoubled commitment to recruitment of international and minority faculty and administrators (see Chapter 2). In addition, some campuses will need a substantially more hospitable climate to enhance the retention of this

group of higher education professionals. Toward this end, central administrations should set a positive tone by communicating clearly on the subject of fairness and mutual respect. In other words, they have to demonstrate credible leadership whose rhetoric is matched by action with regard to campus climate issues. Furthermore, it is not only necessary for colleges and universities to have in place a due process mechanism to which employees can take their grievances. There is a great need for institutional commitment to resolving employee complaints in a fair and timely fashion.

Offices of International Admissions, Equal Employment Opportunity, International Education, Ombudsman, Multicultural Affairs, and similar units should employ personnel that are both diverse and properly trained for their jobs. The concept of comparable worth and pay should be taken seriously by colleges and universities to ensure fairness in how colleges and universities value the contributions of diverse employees. Annual evaluation, tenure, and promotion of faculty and administrative staff must be established and implemented through a transparent and democratic process. Foreign-born and minority faculty and administrative staff should be encouraged to take advantage of extended transitional orientation programs designed to enable them to make smooth adjustment to the campus culture. Some campuses may need to review their policy on institutional support for professional development, including funding for faculty research, conferences, membership in professional organizations, and paid time-off. For instance, it may be necessary to allow married employees extended family leave to enable them to take care of a new baby or sick family member.

Transitional Orientation Programs

Colleges and universities should have an extended orientation program for new faculty and administrators. This could last up to one year to give new employees ample opportunity to

learn about their work environment, opportunities, and challenges related to their jobs, and how they can navigate the system in order to be successful. New students also need an extended orientation program to help them make smooth transition to the campus culture. Among other things, the program should include ice-breaking activities, several brainstorming sessions, social activities designed to bring people together and encourage collegiality, workshops, and presentations on resources available to students, faculty, and administrators. Quality extended orientation programs for new students, faculty, staff, and administrators will support recruitment and retention efforts of everybody, particularly low income and first-year college students and employees at colleges and universities in the United States.

In Chapters 4 and 5, the participants shared their experiences with their struggles to make transition during their first few years, despite their extensive international travels. The fact that some of the participants had visited the United States prior to their decision to come for education, and yet, had terrible experiences with transition and culture shock, deserve some attention. Making adjustment is often a challenge for everybody. When we step outside of our familiar environment like leaving home to go to college, starting a new job at a new campus, changing from one job to another, a good orientation program does make the transition smooth.

Non-Discriminatory Publishing

University press and other publishing companies should be more inclusive with regard to the types of manuscripts they publish. Frequently, minority and women scholars work hard to produce manuscripts only to find that publishers are not interested in their work, because it does not address traditional topics or concerns that would appeal to the mainstream audience. There have been instances where minority scholars and women were compelled to look for publishers outside of the United States, because nobody would publish their work. Yet, every research

topic is needed in an increasingly multicultural world where international and minority scholars can choose to address issues that other scholars do not find interesting. University press can be helpful in this regard by setting a positive example for other publishers to follow. Established faculty colleagues can help by serving as mentors to new women and minority faculty. Both sides can agree to co-publish in journals and books. Finally, established faculty can recommend manuscripts produced by women or minority colleagues to journals and book publishers.

Cooperation Between African Americans and Other Africans

It is imperative that African Americans and recent immigrants of African descent work collaboratively to promote the study of the Black experience at all levels of the American education system, the Black community in the United States, and around the world. Most importantly, some of the issues uncovered by this study underscore the need for African descended people in the United States and elsewhere to intensify efforts to become better informed about the Black experience, in order to improve mutual respect and understanding and encourage collaborative effort at community building among Black people in the United States and worldwide. It is the vital interest of African descended people in the United States and worldwide to explore opportunities for cooperation and mutual support. Some of the participants did not have good experiences with other Africans in the United States. Like other racial groups, African descended groups should work and listen to and with each other to promote collaboration, strong family values and academic excellence. Some participants said that there African American relatives helped them to understand the racial dynamics in the United States. From the participants' stories, Black people should do more together to build and strengthen Black communities around the United States and around the world, which would, in turn, support the recruitment, retention and success efforts by colleges and universities in the United States.

Toward this end, Black people should consider the possibility of adopting the seven principles of Kwanzaa—Umoja or unity, Kujichagulia or self-determination, Ujima or collective work and responsibility, Ujimaa or cooperative economics, Nia or purpose, Kuumba or creativity, and Imani or faith—as a philosophical framework for pan-African solidarity and cooperation in various areas. These areas include education, domestic politics and public policy, economic development, community development, foreign policy, and international relations. It is evident that building and sustaining viable Black communities across the United States will benefit African peoples and different organizations, such as the American higher education system at the local, national, and international levels. For instance, the participants in the study have strong family background and multicultural or cross-cultural experiences that, when combined with those of other African descended peoples, can be a great resource for all Black peoples and communities in the United States and beyond.

Alumni Recognition and Homecoming

Most of the participants do not feel strong connections with their alma maters, because they are mostly bombarded with solicitations for donations from the alumni offices. In other words, they feel that they are ignored by their alma maters. Interestingly, schools shoot themselves in the foot by not taking appropriate steps to build strong relationships with their former international students. Many of these students land important jobs overseas or in their home country after completing their studies. Apart from making monetary donations, they are in vantage positions to serve as good ambassadors for their alma maters. Colleges and universities should establish International Alumni Recognition Day when selected numbers of former students are recognized; the act of recognition could take various forms, including posting congratulatory messages in a national newspaper in the home country of an alumna/alumnus.

Schools should intensify effort to recognize international alumni/alumnae the same way they recognize domestic alumni/alumnae by inviting them to give keynote addresses at major events, such as alumni recognition programs, induction ceremonies, commencements, and annual homecoming activities. Alumni offices should employ diverse personnel. Some of the participants do not feel a sense of connection with their alma maters because of their college year experiences. To make matters worse, they do not feel appreciated for their accomplishments by their alma maters. Alumnae status should be the same for all former students, not only during fiscal campaigns. Good exit interview programs for final year students and recent graduates should be in order to learn ways to turn these relationships around, at least with current and future students.

Promotional and Marketing Materials

Colleges and universities should do a better job of designing websites, brochures, pamphlets, and other official documents that reflect the diversity on their campuses. Most often, women, minorities, international students, and professionals are excluded in these materials. Yet, it is to the advantage of colleges and universities to produce and use official materials that showcase these diverse populations. Marketing materials which showcase diverse racial, gender, class, and ethnicity populations actually would serve colleges and universities well in this era of diversity, inclusion, and internationalization. For instance, I remember reaching out to the director of the admissions office at one of my former jobs to discuss collaboration between our two departments. To my surprise, the materials designed for college fairs and other recruitment programs contained information and photographs, showcasing traditional departments and programs. The sample photographs were from the dominant group. Those materials left out a huge segment of the campus, including the culture centers, international center, Gay, Lesbian,

Bisexual, and Transgender office, and other diversity resources, programs and services on campus. It was obvious that many low income, first generation, women, and minority students, their parents and families were discouraged from selecting such campuses for their college experience. Obviously, this Eurocentric approach to recruitment is counterproductive in the 21st century. The good news, though, is that we had good conversation on ways the recruitment materials and other documents from around the campus could actually enhance their recruitment efforts.

Course Evaluation Process

Colleges and universities should pay close attention to how students evaluate their professors, especially those born and raised outside of the United States and women. This is even more important to women, minority faculty, as well as to men and women originally from third world countries. As the participants articulated, some American students lack patience and do not listen well to their foreign-born faculty or administrators and easily will give them bad evaluations at the end of the course if they think they will receive bad grades. A balanced class evaluation form should ask the students also to evaluate their interest, attendance, and participation in class. This will help students to take responsibility for their roles in their own learning and outcome and not just blame the professors for not giving them good grades. Academic advising staff also should be diverse and attentive to the needs and concerns of international and minority students. Department chairs and deans should pay close attention to these problems in a timely fashion.

My Future Research Program

With a master's thesis on Black women in apartheid South Africa and doctoral research on the experiences of African-born women professionals at colleges and universities in the

United States, I will help push further research that explores the issues of race, gender, class, and ethnicity in post-apartheid South Africa. In addition, my future research program will focus on the challenges experienced by foreign-born women faculty and administrators at colleges and universities in the United States; the benefits of joint research by African-born and African-American scholars; the role of international education in United States foreign policy and in the post-9/11 world; the role of foreign-born scholars in internationalization of curriculum at American colleges and universities; opportunities for partnership between African scholars in the Diaspora and African universities; and African immigrants and the quest for heritage preservation in Africa and in the Diaspora. I plan to revise my doctoral dissertation for publication after my graduation. Finally, I hope to have a couple of book chapters and journal articles published from my doctoral research, as well as update my master's thesis with recently published materials to turn it into a book.

Implications for Institutions and African-Born Women

This study has other implications for American higher education institutions and African-born women. One major implication of this study is that the role of foreign-born professionals in American higher education is not fully appreciated. Yet, as the Igbo would say, *gidi gidi bu ugwu eze,* or a king has no authority without the loyalty of his followers. Foreign-born professionals are key contributors to the educational mission of American colleges and universities, regardless of their marginal status in the governance structure. By implication, American higher education institutions and African-born women represent different faces of the same coin. Therefore, they are interdependent. When institutions take good care of the employees, they get the best out of them. It is imperative that international education offices and other strategic offices recruit and retain diverse employees, so they can provide cultural

sensitivity workshops for their employees and take necessary steps to create a hospitable climate for international students and foreign-born professions through their strategic plans, programs, forums, services, and strategic outreach engagement.

Another implication of the study is that the culture, structure, and the curriculum of American higher education have serious deficiencies that have the potential to undercut its relevance to the 21st century. For instance, the study uncovered the paucity of representation for foreign-born faculty, administrators, staff, and international students in the governance structures of American higher education institutions. A related issue explored by the study has to do with the challenges faced by African-born women in their effort to adjust to the culture of American higher education. Yet, diverse faculty and administrators constitute an important asset to ongoing efforts to promote inclusiveness, equity, and intercultural understanding at the various levels of the American higher education system. As mentioned earlier, the contributions of African-born women professionals and other minority professionals in the American higher education system is not fully appreciated.

Institutions should provide international students from sub-Saharan Africa with internship opportunities, just as they provide for everybody else. The students should be encouraged to take advantage of the resources and services available at the various institutions. The current practice of focusing only on domestic students is good, but it is time to include international students in the campus culture, policy, and practice. For example, these international students should be invited and encouraged to participate in elections into student central government offices, student activities office, athletics programs and services, residential programs and services, multicultural affairs, the graduate school programs and activities, international affairs, admissions offices, and alumni offices and services, etc.

As a former director of an office, I felt sad each time a student told me that he or she was just counting days to graduation, so that he or she could leave. Some of them would even say, I would not miss this place after I am gone. This does not tell a good story about the student's college experience. If international and minority students are treated like they belong, yes, some of them will leave after their graduation, but they will have good memories about their college experience. Some of them may choose to stay and become part of the campus and local community. Some of them would be happy to donate to their alma maters because of the good college experience. We should work hard to make them feel as if we care about them, not just the big money that they put into our economy.

Although colleges and universities across the United States have an office of international education or the equivalent, the responses provided by the participants in this study suggest that there is insufficient understanding at multiple levels about what is needed to create a conducive environment for foreign students. In addition, although the majority of the international students come from the non-Western countries of Asia, Africa, Middle East and Latin America, the above world regions are not given sufficient emphasis in the curriculum of American higher education. In other words, as demonstrated by the experiences of African-born women, there is little interest staffing offices of international education or including international professionals and students in policy and programming efforts that affect these two groups. A particularly significant, albeit poorly appreciated, implication of the study is that many foreign nationals who originally come to the United States as international students end up becoming American citizens and playing important roles as experts in various strategic parts of the American economy. Interestingly, a growing number of Africans who originally came to the United States to advance their education fall in this category.

Limitations of the Study

This study has other limitations. It should have focused either only on the faculty or on the administrators. The fact that it focused on the two groups made the list of questions very long. For the same reason, some of the questions may seem repetitive. The study is further limited in the sense that it has participants from the Midwest to the Eastern part of the United States. More studies of this kind should target or focus on African-born women in higher education west of the state of Illinois.

Another study may explore the experiences of African-born women at the lower levels, such as assistant director and below. It would be good to study the experiences of these women who have less education and less voice in the system. Yet, another limitation of the study is that it does not include the experiences of women faculty and administrators from other continents or world regions. As a result, it lacks a comparative perspective on the main issues under consideration.

Ethnicity

It has been noted that racism is a huge part of the problems encountered by African-born women faculty and administrators in the American higher education system. Yet, as pointed out by some of the participants in this study, relations between African-born professionals and their African-American counterparts have not been generally positive. Some of the participants, other women and minority professionals who have worked in Black studies departments or historically Black institutions noted the existence of conflict between African-Americans and other Africans (Brayboy, 2005). Like a significant number of African immigrants in the United States, some of the participants reported that some of their African-American colleagues are not inclusive. They believe that African-Americans are not doing a sufficient job of welcoming their African-born

and Caribbean-born relatives like the other racial groups. It is evident that strong and inclusive Black communities around the country will be good for all African peoples, the country, and the world.

One participant noted that although recent African immigrants are victims of racial discrimination in the United States because they are not White people, they also have to deal with the notion that they are not African American enough. Based on my personal observation, I should add that this is not a one-sided problem. Recent immigrants from Africa have a lot to gain from understanding America through academic study of the Back experience in the United States or personal interaction with their African American relatives. However, although a significant number of them make a point of taking college courses in Black studies, in order to learn about what it means to be Black in America, there are some who are not interested in such classes or take them reluctantly to meet degree requirements. Like many African Americans who show little interest in Africa, a significant number of recent African immigrants are ignorant of the struggles and sacrifices associated with new world slavery, the Jim Crow era and the Civil Rights movement.

Against this backdrop, African-born professionals and their American-born relatives (African Americans) in higher education and other sectors of the American economy have to deal with the reality that almost every aspect of life in America involves the politics of number. As an Igbo proverb rightly says, *igwe bu ike*, or there is strength in unity. Ethnic solidarity is a major asset for European Americans, Latinos/Hispanics, Jews and Asians in the United States. These groups have a comparatively stronger tradition of intra-ethnic cooperation, which translates to various forms of support for recent immigrants from their homelands, which may

include mentoring, support with locating jobs, learning English, or sharing information that could help new immigrants in making adjustment to life in the United States.

As demonstrated by the account below, more than any single factor, good leadership is what is needed to enhance solidarity and intra-ethnic cooperation among African descended groups in the United States. As an international student at Washington State University, Pullman, I had the privilege of volunteering in the Office of Multicultural Affairs. The director was an African American man who had an open door policy which encouraged interaction among all Black people at WSU—domestic and international students, professionals, alumni—at the Multicultural Center. The Office of Multicultural Affairs provided an opportunity for making new friends and for networking. These interactions led to the creation of an umbrella organization called African Heritage Association (AHA). The twin purpose was to promote friendship among Blacks from diverse backgrounds and academic support to students. With regard to the second goal, AHA members noted that there were many African American students who could use help with their studies. Subsequently, the group established a mentoring program which matched graduate students who were mostly from the continent with Black undergraduate students. Overall, the association and mentoring program was a success, and members were pleasantly surprised by the fact that intra-ethnic solidarity could pay off in significant ways. We were able to work together and build bridges like other groups. It is noteworthy that this experience was instrumental to my developing a career path in the area of multicultural affairs.

Afrocentric Critical Race Theory (AfroCrit)

Critical race theory, like the multicultural education movement which drew inspiration from it, offers a limited remedy to historic and contemporary impediments to the quest of indigenous peoples and other minority populations for social justice within the context of

multiracial America. It has not adequately addressed historic and contemporary conflicts within any given racial group (Brayboy, 2005, 2011; Kupo, 2010; Writer, 2008). Based on their shared view that the identity of Native American and Hawaiian populations in the United States have been largely constructed by outsiders (i.e., the Europeans) in an effort to advance the hegemonic agenda of European colonialism and imperialism, these scholars contend that the commonalities, differences, and other issues pertaining to the identity of indigenous peoples and communities in the United States have not been addressed by critical race theory; hence, there is a need for indigenous scholars to document these issues within the framework of tribal critical race theory.

Like tribal critical race theory (TribalCrit), afrocentric critical race theory (or African-centered critical race theory) is hereby proposed as an offshoot of critical race theory. As noted by indigenous scholars, the identity of native Hawaiians has been defined by the Europeans through oppression, assimilation, violence, and colonization (Brayboy, 2005, 2011; Kupo, 2010; Writer, 2008). Viewed from the Afrocentric perspective on the Black experience in America and the larger world (Asante, 1987; Johnson, 1989; Woodson, 1998). African-descended peoples in the United States and around the world have and continue to suffer a similar fate. Notably, negative images, stereotypes, and beliefs about Africa have been systematically instilled in African-descended peoples, and this has compounded their historic struggles against identity crisis and internalized racism. Ultimately, internal divisions and conflicts among African-descended groups in the United States can be traced to the nefarious impact of New World slavery, European colonialism, and imperialism on the processes of Black identity formation and definition in America and the larger world. African-descended people in the United States continue to struggle with what should be an appropriate definition of their identity; hence, they subscribe to diverse ethnic labels such as African, Black, Afro-American, African-American,

biracial, and perhaps more. The choice of ethnic label depends on experiential contexts or individuals' perspectives on the Black experience.

Kupo (2010) argued that "like CRT, TribalCrit values [indigenous] narratives and stories as important sources of data" (p. 52). TribalCrit is, therefore, more appropriate for documenting the experiences of and issues affecting indigenous communities and peoples. Similarly, Hall (2000) contended that the identity of indigenous peoples does lend itself to a simple definition because it was formed outside of the group and is built on diverse narratives and stories. A similar argument can be made about the identity of African-descended populations in America. Since members of these groups have been denied the opportunity to assume full responsibility for the construction of their identity because of the debilitating effects of slavery, European colonialism, and imperialism, it is not surprising that a significant number of them have not been able to acknowledge and embrace their common African ancestry and the historical and cultural factors that unify African-descended peoples in the United States and around the world. This explains why some Africans born in the United States and those who are continental African immigrants do not yet see the need to protect their common identity or join forces to address common political, social, and economic concerns. As Brayboy (2011) suggested, indigenous groups and minorities should seek cultural knowledge, knowledge of survival, and academic knowledge that will help them move forward in the 21st century.

As rightly suggested by Writer (2008), from an intellectual and practical standpoint TribalCrit should fill the gap where traditional race theory and multiculturalism have failed to address the central issues of social justice on behalf of indigenous populations in America. Similarly, AfrocCrit is badly needed to fully address the issue of inclusion with regard to foreign-born minorities who have decided to make the United States their new home. After all,

as noted previously in this study, the United States should have been founded as a multicultural society (Howard-Hamilton & Hinton, 2011).

Several issues discussed in this work are supported by the literature. For instance, the history of higher education in the United States shows that Americans were not initially inclined to recruiting international faculty to work at their colleges and universities. However, as illustrated by my discussion of the experience of African-born women faculty and administrators, over time many European Americans managed to have overcome this bias. Also, the fact that African-born professionals in American higher education encounter problems similar to those encountered by other minorities and women is consistent with the literature, as is the fact that White men continue to control the structure, culture, and curriculum of American higher education. Regardless of their qualification and experience, African-born women and other minorities have a slim chance of being appointed to powerful leadership positions at American colleges and universities. Whites who are presidents, chancellors, vice presidents, vice chancellors, and deans control the power structure at most colleges and universities across the country. The literature considered the importance of mentoring programs for students, faculty, and administrators at colleges and universities in the United States. The participants lamented the absence of mentoring programs that cater to the needs of foreign-born faculty and administrators. I included mentoring programs in my recommendations.

In the literature, I discussed the fact that Black women confront the "glass ceiling" in their professional work as faculty and administrators. Seventy-five percent of the participants are not aware of African-born women who have held positions beyond the chair or director level at a college or university in the United States. I also discussed the oppression theory, which makes a good connection between race, gender, class, culture, language, ethnicity, curriculum,

and policy. The participants' stories also shed light on these themes. Each of them talked extensively about the parochial nature of the curriculum and the difficulties they encounter because they are foreign-born professionals who happen to be African and women. Consistent with oppression theory and similar themes discussed in the literature, my research discussed the daily challenges that confront African-born women professionals because of the exclusionary institutional culture, policy and politics, and the unwarranted attention given to their African accent in a multicultural society. They are conscious of the harsh reality of joining the chorus of invisible voices in American higher education as they experience exclusion and marginalization like their African American cousins.

In the literature, I discussed critical race theory as a useful framework for making sense of the experiences of Black Americans and other minorities in American higher education. Of particular significance is my theoretical discussion on the intersections of race, gender, class, and ethnicity and how much these elements reinforce each other. The experiences of African-born women professionals underscore the fact that women and minorities continue to be marginalized. Despite their efforts to fit into the system on account of the exclusionary nature of the structure, the culture, curriculum, policy, and practice have remained the same. For example, some participants pointed out that even after the introduction of women's studies and related disciplines, the system has remained the same, and the new programs have been effectively relegated to the periphery of the system. Consistent with the themes reviewed in the literature, the participants' stories highlight their challenging experiences with tenure and promotion. Their stories illustrate the fact that the tenure and promotion process tends to be politicized.

Although the literature discusses themes, such as glass ceiling, discrimination, and marginalization, it did not really give me full understanding of the real world. As a result, I was

shocked to find that no African-born women had held or are currently holding positions above chair or director. After exhaustive effort search for information about possible participants for my study, I was able to find only one African-born woman Assistant Vice President who agreed to be interviewed for the study. I found another African-born woman who is a chancellor of a small college, but she declined my invitation, because she believed that she was too conspicuous, despite my assurances that she would remain anonymous.

Conclusion

This study has focused on the experiences of African-born women faculty and administrators at colleges and universities across the United States. As recent migrants in the United States, African-born women faculty and administrators struggled with culture shock and isolation, but gradually settled down to their studies as international students. Invariably, family support played a critical role in these women's decisions to immigrate to the United States. With the exception of one of the women who came to the United States on her own, the rest of the women immigrated for the primary purpose of joining their spouses and advancing their education in the United States. Some of the women were fortunate to have good mentors who reached out to them during their college years, others were not so lucky. Thanks to their strong African cultural values and support from their families, friends, and mentors, they successfully completed their academic work and moved on to their new careers as faculty and/or college administrators. They are committed to their jobs as they try to balance professional and family responsibilities.

Essentially, my research focused on the experiences of each of these women as a higher education professional. Each woman effectively combined the triple responsibility of being a mother, a wife, and a professor and/or college administrator in a challenging institutional and

societal environment due to their race, gender, class, and ethnicity. The study uncovered the various constraints and opportunities they have and continue to encounter, their strengths as well as their vulnerabilities. Also, although the participants' stories represent a testament to the opportunity for personal and professional growth offered by the American higher education system, they also reveal how much gap needs to be filled in order for the system to fulfill its ideals. Among other things, as illustrated by this study, American higher education institutions will have to take steps to facilitate the transitional experiences of foreign students, scholars, and administrators, as well as increase their retention for their educational and career success. It is hoped that, in some modest way, this work will point the way to solutions and further inquiry into the problems facing American higher education in the 21st century.

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APPENDIX A: CONSENT TO PARTICIPATE IN RESEARCH

My name is Oyibo H. Afoaku. I am a doctoral candidate in the Department of Educational Leadership (EDLR), Higher Education Program at Indiana State University, Terre Haute. I am in the process of conducting the second half of my dissertation research to fulfill the requirements of my program. I am conducting a qualitative research on the experiences of African-born women faculty and administrators at colleges and universities in the United States. Dr. Mary Howard Hamilton is my faculty sponsor. Based on my participant selection criteria for the study, I would like to request for your participation. Your participation in this study is entirely voluntary. Please, read the information below and feel free to ask questions about anything you do not understand before deciding whether or not to participate. You are being asked to participate in this study because you fulfilled the following requirements:

1) Born in Africa

2) Lived at least ten years in Africa before migrating to the United States of America

3) Have obtained at least one degree from the American higher education system

4) Have previously held or currently hold an administrative or faculty position at colleges and universities in the United States, (instructor, assistant, associate or full professor with tenure or without tenure, assistant director, associate director, director, department chair, dean, vice chancellor, chancellor, vice president, vice-provost, provost, president).

5) Have held faculty or administrative position/s in their native countries before relocating to the United States

Purpose of the study

The purpose of this study is to explore the experiences of African-born women faculty and administrators at colleges and universities in the United States. The research explores the opportunities and constraints African-born women faculty and administrators grapple with as they navigate the policies, organizational culture and organizational structure of American higher education institutions. The study will also explore the experiences of these women with racial identity development which is new to them and how they have made the necessary adjustment to their host country where race, gender, ethnicity and class affect their daily lives and career advancement.

Procedures

If you volunteer to participate in the study, you will be required to do the followings:

1. I will ask you to suggest a location where I can interview you for about an hour and half. A comfortable place where the interview will be recorded.
2. You will need to respond to about 67 questions in the course of an hour and half. These questions will elicit thoughtful answers about your experiences with the United States higher education system. You can take breaks at any time during the interview. You can also choose to skip any question you do not wish to answer.
3. I would appreciate an opportunity to visit your class or other work environment where you teach, direct or manage a department, unit, or meeting. This visit and interaction will not be recorded, and you can decline if you do not want to participate in this part of the process.

Potential risks and discomforts

There may be minimal risk to participants in the study because of the small and identifiable population involved in the study. Some of the questions that will be asked during the interview may bring back bad memories, and you should feel free to approach any question the way you want. To further protect the identity of the participants, pseudonyms will be used to disguise the identity of the participants. Each participant will choose her pseudonyms for the study. Also, the actual place of employment of participants will not be revealed in the study. The transcribed interview will be stored on discs; password will be protected and kept in a locked cabinet with limited access at the home of the Principal Investigator to enhance confidentiality.

Potential benefits to participants and the society

You may not benefit directly from the study. However, the study will help higher education practitioners and leaders understand the experiences of African-born women faculty and administrators at colleges and universities in the United States. It will also add the experiences of these women to higher education literature. This is one of the areas that has not been studied and documented very well in the history of American higher education. This study will also draw attention to the fact that even though the United States has celebrated the fiftieth anniversary of the *Brown v. Board of Education* decision of 1954, colleges and universities in the United States are still very much challenged by issues related to race, ethnicity, gender, socio-economic status, and narrow curriculum.

Confidentiality

Any information obtained for the purpose of this study will be confidential. Such information can only be disclosed with your permission or as required by law. Confidentiality will be maintained by means of pseudonyms you choose before the interview. Through the use of pseudonyms, the identity and location of where participants work or have worked will only be

known to the principal investigator. All interviews will be recorded and transcribed. Participants in the study should be aware that a transcriptionist will be utilized to type, verbatim, the semi-structured interviews. The transcriptionist will be required to sign a confidentiality agreement and will not know the identity of the participants. Members of the dissertation committee will have access to the data and transcriptions. But, only the principal investigator would know the identities and campuses of the participants. When the study is finished, the principal investigator will destroy the audio records and keep the transcripts and the informed consent form in a secure location for three years, as required by Indiana State University's Institutional Review Board (IRB). After the three years, these records will be destroyed. Information that can identify you individually will not be shared with anyone. The principal investigator will use the information to complete the dissertation, presentations, and publications. Any information used for the dissertation, presentation, and publication will not identify you by name.

Participation and withdrawal

You may choose to withdraw from participating in the study at any time without any consequence. During the interview, you may also choose to skip any question that you do not wish to answer. There is no penalty if you decide to withdraw from the study at any time and you will receive any benefit you are entitled to. If you choose to withdraw from the study before it is completed, your data will be destroyed.

Identification of investigators

If you have any questions or concerns about the research, please, feel free to contact:

Ms. Oyibo H. Afoaku
Principal Investigator
3308 S. Forrester Street
Bloomington, IN 47401
812-339-8453
ohakunkwo39@gmail.com

Dr. Mary Howard Hamilton, Professor
Department of Educational Leadership
Indiana State University
Terre Haute, IN 47809
812-237-2907
mary.howard-hamilton@indstate.edu

Rights of research subjects

If you have any questions about your rights as a research participant, please, feel free to contact Indiana State University Institutional Review Board (IRB) by mail at Indiana State University (ISU), Office of Sponsored Programs, Terre Haute, IN 47809, by phone at (812) 237-8217, or by email at irb@indstate.edu. You will be given the opportunity to discuss any questions about your rights as a research participant with a member of the IRB. The IRB is an independent committee composed of members of the University community, as well as lay members of the community not connected with Indiana State University. The IRB has reviewed and approved this study.

I understand the procedures described above. My questions have been answered to my satisfaction. I agree to participate in the study. I have been given a copy of this form.

_____

Printed Name of Subject

_____ _____

Signature of Subject Date

APPENDIX B: SAMPLE OF INTERVIEW QUESTIONS

1. What is the name of your native country?
2. What factors influenced your decision to migrate to the United States?
3. What year did you migrate to the United States? How old were you?
4. Did you set goals for yourself when you decided to migrate to the United States? To what extent do you think you have you achieved your goals?
5. What level of education did you have in your native country or elsewhere before migrating to the United States?
6. How much did you know about American culture before your migration?
7. Describe your transitional experiences from the port of entry through your first two years in the United States.
8. Do you think you had a good experience at the port of entry? Please, describe your experience.
9. Did you work in your native country or elsewhere before migrating to the United States?
10. Describe your college experiences in the United States.
11. Based on your experience, do you think there are adequate arrangements to accommodate the needs of international students on colleges and universities in the United States?
12. Do you consider yourself a loyal alumnus of any institution in the United States? Why or why not?

13. At what point in the course of your stay in the United States did you become aware of racism?
14. What was your initial reaction? How has your racial/international identity affected your education and career?
15. Has your ethnicity affected your college and career experience? How?
16. At what point since your stay in the United States did you become aware of sexism? How has sexism affected your career?
17. What are the differences in gender roles in your native culture and the United States?
18. When did you become aware of class and classism? Has classism been a problem for you as an international student or an international faculty or administrator?
19. Did you always have diverse student populations in your classes? Please, give examples.
20. How often did you have domestic minority faculty as your instructor at the American college/s or university/ies you attended?
21. How often did you have international faculty for your classes? Please, give examples.
22. How often did you have minority women faculty for your classes? Please, give examples.
23. In your opinion, how diverse was the student populations at the college or university you attended?
24. Based on your experience, how diverse were the faculty populations at the colleges or universities you attended?
25. What do you think about racial diversity among administrators and staff at the same institutions?
26. What do you think about gender diversity in the administration?

27. In your estimation, how many international faculty and international students were there on your campus? What percentage of the student population was international? What percentage of the faculty body was international?
28. In your estimation, how many international administrators were there on your campus?
29. What percentage of the administrators was international? What percentage of International administrators occupied top positions? (Director and above).
30. Do you think the college/s you attended have comparable number of international men and women in leadership positions? Please explain (revised)
31. Do you think universities and colleges you attended were devoting enough efforts and resources to recruiting international students, faculty, and administrators?
32. Based on your observation, do you think universities and colleges are devoting enough efforts and resources to the recruitment and retention of minority students and minority employees (faculty and administrators)?
33. How would you describe the culture of American higher education system?
34. How would you describe the structure of American higher education system?
35. In your view how inclusive is the curriculum of the American higher education with regards to the history, experiences, and contributions of women and minorities in the United States?
36. Do you think the curriculum says enough about the history and contributions of Americans born outside of the country? Please explain.
37. Do you think the tenure and promotion process is fair to minorities, women, and international faculty? Please, give examples.

38. Based on your experience, what do you think about job security for American higher education employees, especially minority and women faculty and administrators?
39. What factors influenced your decision to stay beyond your education years?
40. What factors influenced your decision to work in the United States higher education system?
41. Please, describe your career experiences in the United States. What are the opportunities and challenges?
42. Did you have ample opportunity to be involved in any mentoring program as a student or as a professional?
43. In your opinion, what are the opportunities and challenges for African Americans (both those born in the United States and those born outside of the United States)?
44. In your opinion, how would you compare the experiences of African-born women professionals and American-born Black women professionals in American higher education?
45. From your point of view, what are the most rewarding educational and career opportunities for African-born women in the United States?
46. What do you think are the four most challenging experiences for African-born women professionals in American higher education?
47. In terms of the academic and career choices you made, can you think of anything you could have done differently as an African-born woman in the United States?
48. What do you think should be done to make the curriculum at the various colleges and universities you attended or worked reflect the diverse histories and experiences of women and minorities in the United States?

49. Do you know about any support groups and services for African-born women faculty and administrators at colleges and universities in the United States?
50. Do you still keep in touch with relatives in your native country?
51. How have you been able to stay connected with your culture?
52. How often do you get to visit your country of origin?
53. Have you been invited to serve on departmental, school or campus-wide committees you thought you should have been invited to?
54. Have you been invited or selected to serve in leadership positions by any college or university in the United States?
55. What is your experience with teaching in American colleges and universities?
56. Do you think you have been respected and appreciated by the students?
57. Do you think your opinions have been respected and appreciated by your colleagues, faculty and administrators?
58. What do you think about American higher education policies? Do you think your suggestions or cultural values are included in institutional policy?
59. Do you think the evaluation policy and process have been fair and constructive?
60. Have you been recognized and recommended for awards you thought you deserved?
61. Do you feel a sense of belonging to the organizational culture of the American higher education?
62. In your opinion, do you think American higher education system is ready for an inclusive campus culture and structure in the 21st century?
63. Do you think the United States higher education system will remain a competitive organization in the 21st century if it does not model the global village?

64. Do you think American students are getting the best education if the system remains exclusive?

65. What would be your advice for African women who are interested in migrating to the United States?

66. Do you know of any African-born woman who has held a position beyond director or chair on any former or current campus in the United States?

67. What is your advice for African universities in relation to curriculum, culture, structure, and gender equality?

68. How much consideration was given to your prior college level education or work experience in Africa when you first started school or career in the United States?

APPENDIX C: LETTER OF INVITATION TO PARTICIPANTS

Date:

Dear Dr. / Ms. ……..

My name is Oyibo H. Afoaku. I am a doctoral candidate in the Department of Educational Leadership (EDLR), Higher Education Program at Indiana State University in Terre Haute. I am currently in the process of writing my doctoral dissertation entitled, *The Experiences of African-born women faculty and administrators and administrators at colleges and universities in the United States.* The purpose of the study is to explore the experiences of African-born women faculty and administrators at colleges and universities in the United States. I would appreciate it if you will participate in the study as a subject.

If you accept to participate in the study, I will send to you a package containing detailed information about my research as well as your role as a participant. I will also send you a consent form. You are required to return the completed form with your full name and signature to me. Please, mail the form to me in the self-addressed envelope. I will be glad to speak with you over the phone to go over any question/s you may have. The best numbers to reach me are my cell phone which is (812) 345-9752 and my home number which is (812) 339-8453. Please, feel free to give me a call at any time that is convenient for you. You can leave a message for me if you miss me and I will be happy to return your call as soon as I can. You can also contact me by mail at 3308 S. Forrester Street, Bloomington, IN 47401. My email is oafoaku@gmail.com. You may also contact my faculty sponsor, Dr. Mary Howard-Hamilton, Department of Educational

Leadership, Indiana State University, Terre Haute, IN 47809; (E-mail: mary.howard-hamilton@indstate.edu, or by phone: (812) 237-2907).

If you agree to participate in the study, I will visit with you at a location of your choice to interview you for about an hour and thirty minutes. Depending on how the first interview goes, we may or may not need an additional interview sessions. I would also like to observe your class session or meeting during my visit to your campus if that is okay with you. I hope that you will consider sharing your story through my research which will definitely enrich the study as I try to shed light on this important topic. Thank you so much and I hope to hear from you.

Sincerely,

Oyibo H. Afoaku, (Ms.)
Doctoral Candidate
Department of Educational Leadership and Higher Education Administration
Indiana State University
Terre Haute, IN 47809